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PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

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Sri Gurudeva Ranade at the Samadhi of Sri Nimbargi Maharaj
at Nimbargi on 13-1-1957

Pathway To God

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PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of the paper with double spacing. Text CDs with hard copy are accepted. You can also send articles by e-mail to the address given below. Views expressed in this Magazine are entirely those of the concerned authors.

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Musings of the Editor...

Hello dear spiritual aspirants,

With the turn of the calendar year we all woke up with new aspirations, new resolutions and new challenges. Challenges? yes, they are an integral part of life and as the years roll on there are bound to be subtler and still subtler challenges before us all. Leave apart the holocaust or cataclysmic events of cosmic proportions which are beyond control. The digital world may pose more and more complex threats and the entire world in general and the teenagers and youth in particular need to be well armed and equipped to withstand by deciphering and cracking down such invisible, incomprehensible, insurmountable cyber snipers. Needless to say, we are all passing through a labyrinth of paradoxes of every kind, in every kind, in every field- personal, social, national, international and universal. We must either redefine the word 'progress' or reconcile with it which is coupled with all its negative effects and consequent destruction.

However, there is no need to be alarmed. Each problem has a solution. The only thing is, as Albert Einstein puts it: 'You cannot solve a problem from the same level where it started, you have to rise to a higher level to solve it.' Here the higher level is spiritual level. That's the panacea for all the maladies of the world. Dear spiritual aspirants of Pathway to God, time has come now that we must arrest and cure these maladies by sending our positive vibrations relentlessly for the world peace and harmony. At present times the universal peace will work effectively and expeditiously

only through our vibrations. Let's all resolve to convey our positive vibrations of love, peace and harmony intensely and with utmost faith to each soul of the world, to the Elements of Nature. Let's all envision one world, one humanity, one God where peace and harmony 'are not broken up into fragments by narrow domestic walls'.

Let's bring down heaven on this earth by our collective positive vibrations.

***

There are a number of articles in this issue such as, How the word changed my life, Reminiscences of Dr. Ranade, and some worth-recapturing-essence of the past publications. We are also receiving encouraging response to our fixed themes viz., Philosophy for the younger generation and Book Review. We ardently thank all the contributors for enriching our journal.

We are beholden to the Chairman, Secretary and all the Members of the Board of Trustees for their continuous encouragement in the line of publication.

We thank the entire team of Impressions for its neatness in bringing out this number.

Have an enlightening time with Pathway to God by your side.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

THE WORD THAT CHANGED MY LIFE

About the author: Shri Madhusudan Narhar Deshpande (11th November, 1920 - 7th August, 2008) was born in Rehmatpur village of Satara district, Maharashtra. He was an archaeologist and an art historian. He was appointed as the Director General of the Archaeological Survey of India from 1972 - 1978 as a successor to Shri B. B. Lal (the famous archaeologist), an ardent disciple of Shri Gurudev.

I was not aware of the concept or importance of self-realisation when I was transferred to Aurangabad in the year 1955. Also, I had no inkling that some incidents and developments henceforth would radically change my worldview and bring me closer to God. While positioned in Aurangabad, I studied the Buddhist murals and rock-cut sculptures of Ajanta caves in great detail and was even invited by the Rotary club of Aurangabad to deliver a lecture on the same. After my lecture, a certain Dr N. S. Christian proposed the vote of thanks and expressed his wish to speak on the topic 'Spiritual Message of Ajanta' on the next occasion. I had my doubts however, about a Christian speaking on such a topic. But I was in for a pleasant surprise after listening to his lecture; though I still had my doubts about whether he was indeed a spiritual person. Although he was keen to gain my acquaintance I was deliberately maintaining my distance. I was even invited to his house to take a look at the literature he had collected on matters of spirituality. But I always sensed that this was just a pretext for proselytization of his Christian faith. I was yet to know about his inclination towards *paramarth.*

Once, on a train journey from Hyderabad to Aurangabad, I found myself alone in the compartment with a soft-spoken and well-mannered gentleman, Shri Nanasaheb Daravhekar. He was from Ahmednagar. Since there were only two of us in the compartment,

we got talking at some point. It was clear that good conduct and a balanced view of life were his chief qualities. He was a man who was focused on discharging his duties in life with detachment. Seeing and listening to him I was reminded of what the Jnaneshwari had to say about progeny - "Behold the cattle sheltered in the shade of a tree! Although the tree dutifully provides them with shelter, it is not bothered when the cattle leave." The thought left me uneasy with the realisation of my own inadequacies. During a fitful sleep that night, I saw that my companion was deep into *Dhyana*. He must have gone to sleep sometime in the wee hours of the day. The next morning, I expressed to him that last night's conversation had stirred me profoundly and I would miss talking to someone like him back in Aurangabad. Imagine my astonishment when he recommended that I should speak to Dr Christian!

Thereafter, my acquaintance with Dr Christian burgeoned. I saw him overcome with emotion while talking about the Almighty on numerous occasions. He was a devotee of Vajreshwari Devi and regularly recounted his experiences of bliss whenever he was lost in her worship. When he was deep into *Dhyana*, he had miraculous experiences and a lingering fear of death. Yearning for a Guru, Dr Christian started praying to the Goddess Lalita Devi. He would recite the *Lalitasahasranama* himself and even made me join him. It was his firm belief that the Mother Goddess alone could lead them to a Guru. He was guiding me along on the path to self-realisation.

Our mutual friend, the civil-surgeon of Aurangabad, Dr B. S. Kulkarni suggested to Dr Christian that his sense of impending death during Dhyana could be because of a heart problem and advised him to see Dr Tulpule, a cardiologist in Mumbai. Heeding his words, Dr Christian travelled to Mumbai to see Dr Tulpule. After a complete and thorough check-up Dr Tulpule said to him, "You have come to a wrong doctor; you should go to Nimbal and see Dr Ranade, The Great Healer"!

Upon returning from Mumbai, Dr Christian persuaded me to take him to Nimbal. His entreaties grew more intense with each passing day. One day he came to me and said that Shri Gurudev visited him in his dream and gave him some tobacco. It made me laugh. Imagine the Vice-Chancellor of a reputed university, renowned for his spiritual accomplishments, putting tobacco into the hands of someone! The true import of this event was to be revealed later.

A part of the famous Asar Mahal in Vijayapura collapsed, thereby calling for an inspection. When Dr Christian learned that I was going to Vijayapura, he promptly decided to accompany me. While on the way, he was singing songs sung by Tamil Alwars and explaining their meaning to me. While doing so, he couldn't check his emotions and his eyes began to well up. I hadn't been moved by devotion to this extent any time in my life. The only time I ever got emotional in such matters was when, as a child, I listened to the stories of Dhruva- Prahlada during *Harikeertan*. Such an intense feeling of devotion as Dr Christian's was a novel experience for me. Around 11:00 a.m. we alighted at Nimbal railway station. Shri Gurudev's ashram and home were just across the railway line. We were warmly received by Shri Srinivasrao Dabade who must have intimated Shri Gurudev about our visit. We had never seen Shri Gurudev earlier. Dr Christian was getting impatient in his excitement to meet him. Just then Shri Gurudev himself walked into the room like a breeze, an umbrella in one hand and a water-jug in the other, with a green shawl draped over his shoulders. His face was radiant. He came and simply sat beside us. All my preconceived notions about the Guru of an ashram were shattered in a trice. There were no saffron robes or *paduka* (Indian footwear consisting of a sole and knob), or a beard and matted locks, nor was his face smeared with vermilion, sandalwood paste or ash. Just a pleasant face that was radiating love. He immediately started discussing

archaeology, covering as wide a range of topics as temples, memorials, monuments and inscriptions, especially the ones on the walls of the temple in Nimbal. It was hard not to be impressed by his knowledge on such a diverse range of topics. There was hardly any trace of arrogance or pride in his voice. He enquired about our well-being and entrusted Shri Dabade with the responsibility of looking after us and left just as suddenly as he had arrived. We proceeded to a nearby creek to take bath. There were other seekers too. Being in the company of such people made me wonder if I should get initiated myself. But then, I had my doubts whether Shri Gurudev will initiate me. Dr Christian was far ahead on this path and I was a novice; will Gurudev take me for a disciple? I cast these thoughts aside as I cleaned myself, hoping for Gurudev to take me under his wing. It seemed I was purifying myself internally too. Just as I was making my way to the ashram after the bath, I noticed that my colleagues from Vijayapura had arrived to pick me up. Although the business in Vijayapura was an urgent one, I decided that I will leave the ashram only after taking part in the afternoon sitting.

The sitting was a surreal experience for me. Shri Gurudev's hall was packed with disciples. He requested Dr Christian to sing a *bhajan*. Sitting beside Gurudev, Dr Christian began with a recital of one of the compositions of a Tamil Alwar. Being conversant with Marathi, he translated the Tamil words for the understanding of others as he sang. As had happened earlier on our journey to Nimbal, he was so deeply moved with devotion that he sobbed and collapsed at the feet of Gurudev. Shri Gurudev stroked his back and consoled him affectionately. Everybody present was stunned into silence at the happening of these events. The fact that I had to leave for Vijayapura urgently after such an experience was souring. I felt a compelling attraction towards Shri Gurudev and Nimbal.

I was back at Nimbal ashram the next day after settling the matter at Vijayapura. When they saw me, the people at the ashram

expressed their surprise and said, "Dr Christian got initiated yesterday! Where were you?" It looked like I had lost out a great opportunity, but I was still hopeful. That's when I chanced upon Kakasaheb Karkhanis. I had known him even before I had come to Nimbal. He assured me with utmost conviction that Gurudev's grace would be upon me and led me to him. "Deshpande has returned from Vijayapura. Will you initiate him?" he asked Gurudev. "Indeed!" Gurudev exclaimed with a flourish. It was one **word** which had the power to give my life a new direction and meaning. The *naam* I was endued with became my most precious asset. I could immediately feel its power within and, as I discovered later throughout my life, it only grew stronger. That point onwards, I had surrendered myself to Gurudev. His grace would be my constant support thenceforward.

Since my initiation, I always made it a point to make a stopover at Nimbal whenever I visited Vijayapura or Badami on business. One such halt at Nimbal turned out to take an interesting turn of events, just as the reason for the visit had been special- the initiation of my senior and friend, Shri Braj Basi Lal. When he met Shri Gurudev, Shri Lal related to Gurudev hearsay of miracles by some gurus. One had conjured an idol out of thin air while another had made words appear on a blank paper inside somebody's pocket. Shri Gurudev expressed surprise occasionally at some stories but you could see that these stories did not impress him nor have his endorsement. During the day's sitting, Gurudev jovially requested Shri Jagannathrao to recount an interesting anecdote about the well in Nimbal. Years ago, efforts were on to dig a well to fulfil the needs of the ashram but they were nowhere near finding water. While efforts were underway, Bhausaheb Maharaj visited Gurudev in his dream and showed him the direction in which to dig a tunnel to find water. The following year, Shri Gurudev followed his Guru's advice and directed the digging of the well in the indicated direction and as expected water started gushing out of the earth.

Pilgrimage to Nimbargi

Every visit of mine to Nimbal has had something novel to offer to me. On one such occurrence, I was with Dr Christian at Nimbal when Gurudev decided to pay a visit to Nimbargi. What an experience it turned out to be! We were accompanied on that journey by a leader from Karnataka, Late Shri Gangadharrao Deshpande and Pundalikji Katugade. While on the way, they told us how they came into acquaintance with Shri Gurudev and how the meeting influenced their lives. Upon reaching Nimbargi, we had to cross a stream on our way to Nimbargi Maharaj's final resting place. Shri Nimbargi Maharaj was originally buried at a different spot. Due to unforeseen circumstances, his remains had to be shifted to where they rest today. Gurudev took us to both the places. Then he led us to the nearby Bhimaraya temple and lit a camphor-*aarti* at every spot in the temple premises that had a special significance in Shri Bhausaheb Maharaj's life. To conclude, an *aarti* was lit at the newly constructed memorial of Nimbargi Maharaj. I still vividly remember Shri Gurudev's brilliant visage and intent gaze fixed upon the *Jyoti.* A memory of this visit was saved as a photograph. To Dr Christian's great fortune, Shri Gurudev insisted that he sit at his feet while clicking the picture. It seems Dr Christian had had a premonition about this photograph. Earlier, on our way to Nimbal from Aurangabad, Dr Christian had mentioned that he was having visions of this exact photograph. As far as I was concerned, I considered it my great fortune that I had this opportunity to go on a pilgrimage to the birthplace of our *sampradaya* in Shri Gurudev's company, and witness him at his happiest and excited best.

A Silly Demand

Gurudev's passing away left me despondent. A fatherly figure and guide was gone, and I was distraught. Who would show me the

right path here onwards? Some say that a Guru can guide his student only during his lifetime. What can a novice like me do now? Such thoughts had been disturbing me lately. It was in such circumstances that I was on a visit to Vijayapura for a special study of some monuments. I was constantly reminded of Shri Gurudev and that made me wonder whether Gurudev's grace was still upon me or not. I was immersed in such worries, when I noticed a beautiful, multi-coloured caterpillar crawl by my feet. For some strange reason, that sight inspired me to believe that if I see a peacock today, it would be a sign of Gurudev's continuing guidance. This comforting thought helped me focus on the work which had brought me to Vijayapura. But soon there was a new dilemma. What if I don't get to see a peacock? Would it be wise to relegate the resolution of such matters to an even chance? Then it struck me that the fruit orchards just outside Vijayapura were teeming with peafowl and it did not require great luck to spot one. Not a particularly challenging test for Shri Gurudev's abilities. I should have chosen a better test! I proceeded to inspect a mosque some distance away from Vijayapura and returned to the town. We were on the outskirts of Vijayapura and it had gotten dark, but I was yet to see a single peacock, or even a peahen! Upon reaching Vijayapura, our assistant Shri Wagi informed us that we were invited for tea by a gentleman called Shri Joshi. I had had no prior acquaintance with Shri Joshi. With some hesitation, however, Smt and Shri Lal and I proceeded to Shri Joshi's home. We had barely stepped in when I saw a stuffed peacock inside his home. I couldn't help exclaiming, "Ah! A stuffed one will do just as well!" An amused Shri Joshi offered, "I can show you a live peacock if you wish". He took us to his backyard and showed us in the torchlight the peafowl he had been rearing. Later, when I was looking at other stuffed creatures, I got thinking. Gurudev was still here with me. I should have realized that and not 'tested' him with childish demands

like today's. But like a doting parent, he fulfilled this silly demand too. Now my only requirement of Shri Gurudev was his encouragement to make full use of my *naam*.

Actually, something like this had happened even when Gurudev was still alive. It was evening in Nimbal and Gurudev had retired for the night. I had missed an opportunity to have his *darshan* that day. This vexed me. I stood at the door of his old house, looking at his new home in the hope that I might get to see him somehow. To my great surprise, Gurudev emerged out of a door on the first floor. He raised his hands and stood in that pose for a few moments before going back inside. This unexpected *darshan* brought me solace.

The Last meeting

Gurudev suddenly took ill when he was at Allahabad and rushed to Nimbal. Towards the end of May, I visited Nimbal. I was lucky enough to be present at what turned out to be Shri Gurudev's last sitting. Dr Kulkarni from Vijayapura had come to Nimbal too for Kaku's health check-up. A very frail Gurudev took his usual seat, two letters in his hand; one was written by Shivalingavva to Gurudev and the other was one of Bhausaheb Maharaj's. He asked for those letters to be read aloud, starting with Shivalingawa's letter. She had described the grandeur and gaiety of Shri Samarth Bhausaheb Maharaj's *Chaitra Utsav*. "I didn't know how blessed I was to be under the citte of Bhausaheb Maharaj. He was like both a father and a mother to me". Hearing those words made me ponder whether we will ever get to reach such states of devotion. The other letter had these words by Bhausaheb Maharaj, "No matter what happens, even if you are weighed down by a mountain of problems and pain, never give up on your *naam* or *Dhyana*" It seemed like Gurudev was giving us an indication of his passing away. The words of Bhausaheb Maharaj that were read out from the letters were the very words that Gurudev himself wanted to say.

I was preparing to leave the next morning when Gurudev summoned me. He was just skin and bones shabbily wrapped in a tunic. A plethora of medicines beside him; some sent over by Dr.Tulpule from Mumbai. He was picking each bottle or strip of pills, examining it and putting it aside, as if to say that he no longer needed any. In a feeble but gentle voice, he enquired about Smt and Shri B. B. Lal. He also asked about the well-being of my family. Those were the final moments I had with Shri Gurudev!

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Footnote by the translator: This article was originally written by Shri M. N. Deshpande in Marathi and published in the July 1978 edition of "Pathway to God". I deemed it necessary to bring Shri M. N. Deshpande's experiences to the notice of the present generation of Shri Gurudev 's disciples.

❖❖❖

"The finest emotion of which we are capable is the mystic emotion, Herein lies the germ of all art and all true science. Anyone to whom this feeling is alien, is no longer capable of wonderment and lives in a State of fear."

-Albert Einstein

MY REMINISCENCES OF THE LATE PROF. Dr. R.D. RANADE, M.A., D.Litt.

By P.K. Gode, Poona.

"वृत्तेन हि भवत्यार्य : न धनेन न विद्यया ।"

- Mahabharata, V, 90, 53

One who possesses *vritta* or character is a real *Ãrya*. Mere acquisition of wealth or learing cannot entitle a man to be called *Ãrya*.. My contact with the late Dr. Ranade from 1910 to 1957, a period of 47 years, has brought home to my mind the truth of the above definition of an *Ãrya* given in the Mahãbhãrata.

After my Matriculation in 1910 I joined the Fergusson College in the Previous Class, to which Dr. Ranade taught English composition. I caught my first inspiration for systematic study from Dr. Ranade at this time. He recommended to us Bain's *Rhetoric* (2 Vols.) for a close study and I followed his advice faithfully. I still remember one of the illustrations of a balanced sentence he gave us from Bain's *Rhetoric* viz. "*Books* help, when *friends* do not, and when books do not, *meditation*."

In my case *books* have helped me more than friends but Dr. Ranade reached the *meditative* stage of life quite in his forties, if not earlier. On 29th May 1955 Dr. Ranade paid me a visit at my house in the Deccan Gymkhana Colony in Poona. It was a bright summer morning. After entertaining Dr. Ranade, Prof. N.G. Damle and other riends I presented to Dr. Ranade Vols. I and II of my *Studies in Indian Literary History* and bowed to him. He gave me his blessings with a feeling heart and satisfaction. At this time I reminded him about the sentence from Bain's *Rhetoric: "Books* help, when friends do not, and when book do not, *meditation*" and told him that he was then in the *meditative* stage of life, beyond friends and books. Dr. Ranade smiled at my statement with appreciation. I then told him the

following story given by the Chinese traveller I-tsing in his Record (Trans. by Takakusu, Oxford, 1896, p.150) about his teacher, who tore all his books and put them into mortar for being used for a statue of *Vajra* then in preparation. His pupils said, "If it is necessary to use papers let us use blank papers in stead." The teacher said that *he had been led astray by the literature in the mortar.*"

Dr. Ranade appreciated story very much as he knew its mystic significance in the light of his own experience of books and men.

In 1915 Dr. Ranade taught Carlyle's *Heroes and Hero worship* to the B.A. classes of the Fergusson College. I was then his student in this class and came into closer personal contact with him. In the class I found Dr. Ranade completely saturated with Carlyle's thought and its close affinity with Indian Philosophy. Nowadays loud speaking makes a good lecturer in a college though the lecturer may not possess any deep knowledge of the subject he is teaching. Carlyle described some of the Universities of his day as consisting of "a square enclosure and declaration aloud." This remark is still true in the case of some of our colleges. Dr. Ranade's method of teaching entirely differed from that then current in the Fergusson College. He asked us to read in advance the portion of the text he was to teach. He taught us how to mark out the substance of each paragraph of the text in the words of the author himself wherever possible. He then explained all difficult portions of the text with full explanation and parallel passages in Carlyle's other works. In fact he taught us how to study a text and develop interest in the subject-matter. I liked this method of study to such an extent that I prepared summaries of no less than fifty important books, which I had to read for my B.A. and M.A. examinations in English and Sanskrit between 1914 and 1918. I subsequently followed this method with advantage throughout my research career during the last 40 years. With me all reading involves writing and though I have two easy chairs in my house I have never

used them. Some time before Dr. Ranade taught us Carlyle he had joined the Deccan Education Society of Poona as a life member (1916). The study of Carlyle's writings had made a permanent stamp on his mind and he brought out at this time an edition of Carlyle's "Characteristics and Signs of the Times" with a critical introduction and notes for students. Curiously enough he built a small hut for himself at this time on the premises of the Fergusson College and named it "*Carlyle Cottage*" which I often visited. My first literary contact with Dr. Ranade began at this time as he published and article of mine on *Indian Caste-system* in the *Fergusson College Magazine* (1915), of which he was then Editor. In 1916 I prepared and original research paper on the "*Art, Style and Versification of the Mahãbhãrata*" under the guidance of the late Dr. P.D. Gune, one of the founders of the B. O. R. Institute and my teacher in Sanskrit right from the Matriculation to M.A. Examination. I showed it to Dr. Ranade, who showed it to Dr. Kurtakoti (now His Holiness Shankarãchãrya of Nasik). Both of them liked this paper so much that they gave me a cash prize of Rs. 50/- for it and published it in their journal *"Sanskrit Research"* of Bangalore (Vol. I, pp. 365-386.) This paper is the starting point of my research in my gurus, Dr. Ranade and Dr. P.D.Gune, who put me on the path to Indology, which I have served loyally without a break so far. I owe to these gurus an irredeemable debt aud I have tried to redeem it at least partially by dedicating Vol. III of my *Studies in Indian Literary History* (1956) to Dr. Ranade and Vol. I of these *studies* to Dr. Gune. I have also succeeded in organising and founding a triennial "Dr. Gune *Memorial Lectureship*" at the Poona University by collecting the necessary funds for it. The first course of lectures under this lectureship will be delivered in 1958.

Dr.Ranade was a man of ideas and ideals. In Mahãrãstra as also in other provinces of India many academic institutions have sprung up during the last fifty years and doing useful work. These

institutions are the visible embodiments of the ideas of their originators. Carlyle called the St. Paul's Cathedral "an architectural idea." In Mahãrãstra the Bhandarker Oriental Research Institute of Poona, which has now become famous in three continents, had its origin in the ideas conceived by its founders. According to the Report of the *Working Committee* of the B. O. R. Institute (6th July 1915 to 10th September 1918) published in Vol.1 of the *Annals* (1920) as Appendix p.5) the idea of founding this Institute was first conceived and discussed by Dr. Kurtakoti. Dr. Ranade, Dr. S.K. Belvalkar and Dr. P.D. Gune in May 1915, when Dr. Ranade was working as Professor of Philosophy in the Fergusson college, Poona. Dr. Ranade was a member of the Working Committee and a member of the first Executive Board of the Institute elected by its Regulating Council on 8th September 1918. I was in close contact with Dr. Ranade and Dr. Gune as their student during this formative period of the B.O.R Institute. I was present at the foundation ceremony of the Institute on 6th July 1917 and also on 1st April 1919, when Dr. R.G. Bhandarkar inaugurated the work of the Institute on the Critical Edition of the Mahãbhãrata before a distinguished gathering by writing the opening verse of the Mahãbhãrata (नारायणं नमस्कृत्य etc.) on a collation sheet (now preserved by the Mahãbhãrata Dept.).

After passing my M.A. Examination in 1918 I was appointed Professor of English and Sanskrit at the Indian Women's University in June 1918. I used to meet Dr. Ranade and Dr. Gune very frequently even though I resided at this time at Hingne near Poona. On 20th March 1919 Dr. Ranade wrote to me a letter inquiring if I would join the Institute as Asst. Curator. I replied in the affirmative and on 8th April 1919 I got an order of my appointment as Asst. Curator signed by Dr. Gune as Secretary of the Institute. I joined the Institute on 26th April 1919 after resigning my post as Professor of English and Sanskrit at the Indian Women's University and occupied the Curator's bungalow near the Institute according to the conditions of my service.

From "Carlyle Cottage" we now come to the "*Adhyãtma* Bhavan" a very significant name given by Dr. Ranade to the small bungalow built by him on a plot of ground near the Bhandarkar Institute about 1920-21. This new residence of Dr. Ranade being very near the Curator's Bungalow, in which I then resided, gave me daily opportunity to meet him and observe his academic pursuits. In this Spiritual Abode or *Adhyãtma* Bhavan with his small library of select books on Philosophy and allied subjects Dr. Ranade wrote his masterpiece "*The constructive Survey of Upanishadic Philosophy.*" Inspite of the sign-board "*Don't ask for the loan of books*" put up by him prominently in his library he was so liberal in allowing the use of his library by friends and students that many important books were lost as the borrowers never returned them. the study of the Upanishadic literature was almost the foundation of his later spiritual life, which he valued more than intellectual achievements. Almost simultaneously with his study of the Upanishads Dr. Ranade began to delve deep into the writings of the Maharastra saints like Tukarama, Jnanadeva, Ramadasa and others and projected a volume on "*Mysticism in Maharasthra.*" The sources of this volume were first published by him in four parts called the "*Adhyatma-granthamala*" while the volume itself was published in 1933. It was at his Adhyatma Bhavan that Dr.Ranade planned and started his Academy of Philosophy and Religion, the declared aim of which was "*to bring together all those who are interested in a Philosophical Investigation of the Problem of God.*" As the first Director of this Academy Dr. Ranade appointed myself and Prof. N.G. Damle as its Secretaries. Among the immediate academic projects of the Academy he included his scheme of an *Encyclopedic History of Indian Philosophy* in 16 volumes with a special Editorial Board to help him in executing this project. This scheme was very well received by scholars and others interested in Philosophy and Religion. H.E. Sir Leslie Wilson, the then Governor of Bombay

"showed great interest in the scheme by pressing upon the Minister of Education and the Finance Member the importance of the scheme." "The Minister of Education did not find it possible to encourage the scheme by making provision for it in his budget, suggesting an antithesis between the claims of primary education and higher education."[1]

Dr. Ranade was more concerned with the problem of God while the Minister of Education was concerned with the problem of man. The Finance Member was concerned with the problem of money. Subsequent efforts of Dr. Ranade to get financial support for his scheme did not materialise and consequently no scholar except Dr. R. Nagaraja Sarma[2] and Dr. Ranade himself worked on the volumes assigned to them. Dr. Ranade had faith in God and also in himself. He continued his studies single-handed right up to the moment of his sad demise on 6th June 1957.

In 1929 Dr. Ranade asked me to organise the projected Journal of the Academy called the Review of Philosophy and Religion. Myself and my friend Prof. N.G.Damle organised and started this Journal. I edited it successfully and brought out six volumes of it as follows -

(1) Vol. I	-	1930
(2) Vol.II	-	1931
(3) Vol. III	-	1932
(4) Vol. IV	-	1933
(5) Vol. V	-	1934
(6) Vol. VI	-	1935

I received numerous standard research journals in exchange for our Journal from all countries of the world but the amount collected from subscriptions was not sufficient to make it self supporting. In fact the yearly deficit of about Rs. 500 for each

volume was paid by Dr. Ranade himself. Verify the problem of God proved too costly to Dr. Ranade and I advised him to stop this journal. Six more volumes of this journal were later published by Dr. Jaimni and other friends of Dr. Ranade at Allahabad between 1936 and 1942.

At the invitation of Dr. Ganganath Jha, Ph.D., D.LITT., LL.D., Vice-chancellorof the Allahabad University, Dr. Ranade took over charge of the Professorship of Philosophy at the Allahabad University in December 1927. Later he acted as Vice-chancellor of this University and finally retired from its service in 1946. Subsequently the Allahabad University conferred on him the "D.Litt." degree *Honor is Causa* in high appreciation of his service to the University and the cause of Indian Philosophy by his teaching, research and publication. He was also made Emeritus Professor of Philosophy of the University after his retirement.

In December 1928 Dr. Ranade delivered the Kinkhede Lectures at the University of Nagpur on "the Bhagavadgita." These lectures will be published by the Nagpur University shortly. In March 1929 he delivered the Basu-Mallik Lectures at the University of Calcutta on "Vedanta and Western Thought."

Though Dr. Ranade left Poona for Allahabad in December 1927, the office of the Poona branch of the Academy remained in my charge at the Adhyatma Bhavan up to 1936 and the *Review of Philosophy and Religion* was published from this office between 1930 and 1936. Dr. Ranade loved solitude to enable him to run his Godly course of life. Some time before 1925 he built a small Ashram at Nimbal near Bijapur. He used to pass his vacations at this Ashram which was admirably suited for his study and meditation. I still remember my visit to this Ashram in 1930 and in particular his wind-proof meditation room in which he offered me hot tea which made me perspire so much that I had to get out of it temporarily to cool my self in the gusts of wind that generally passed over the rocky plain

where the Ashram is situated. Between 1927 and 1941 Dr. Ranade resided at Allahabad in a rented house, which was apparently not suited for the meditative mode of his life. He therefore, built a house near Draupadi Ghat on the bank of the Ganges at Allahabad far removed from the bustle of the crowd. In this house he made a close study of the writings of the Hindi poet-saints in the light of his own spiritual experiences and produced his two monumental volumes on *"Pathway to God in Hindi Literature."*

Though Dr. Ranade resided at Allahabad for about eighteen years (1927-1946) he paid frequent visits to Nimbal, where he met his Guru-bandhus and disciples, who gathered there for practising *Sadhana* and attending Dr. Ranade's informal spiritual discourses. In fact Nimbal became a seat of pilgrimage for a large number of his spiritual followers and friends. On 3rd July 1956, the 70th birthday Dr. Ranade, a grand festival (Amrta-Mahotsava) was celebrated at Jamkhandi, his birthplace, by the citizens of Jamkhandi and hundreds of Dr. Ranade's friends and followers in all parts of India. On this unique occasion a volume entitled *"Philosophical and other Essays"* of Dr. Ranade edited by the Shri Gurudeva Ranade Satkar Samiti was presented to him. Every friend, admirer and follower of Dr. Ranade should possess a copy of this volume not only on account of its rich philosophical contents but on account of the following features which give us a good glimpse of Dr. Ranade's early life and later development of his literary and spiritual career :-

(1) Photo of Shri Sadguru Bhausaheb Maharaj, the spiritual teacher of Dr. Ranade

(2) Photo of Dr. Ranade in a sitting posture.

(3) Photo of the house at Jamkhandi where Dr. Ranade wasborn.

(4) Photo of the Parashuram Bhau Highschool at Jamkhandi from which Dr. Ranade passed his Matriculation

examination in 1902, winning the Jagannath Shankarshet Scholarship for Sanskrit.

(5) Appreciation of Gurudeva Ranade in three Sanskrit stanzas by Lokanayak M.S.Aney, ex-Governor of Bihar.

(6) An elaborate Foreward by Prof. N.G.Damle, which gives us all available information about Dr. Ranade's life, his philosophy, his spiritual teaching and literary productions.

Dr. Ranade used to pay at least one visit to Poona every year and I had the pleasure of meeting him during this visit. Unfortunately I could not meet him this year as he came to Poona in a disturbed condition of health and immediately went quietly on 6th June 1957. We all mourn his loss. He was a guide, friend and philosopher not only to me but to hundreds of his friends, and disciples. Verily a man who attracted more than a thousand friends, young and old, for his funeral on that bushless plain of Nimbal has not lived in vain.

Before closing this small tribute of mine to a great personality I note below the following works of Dr. Ranade which will be ever studied by all interested in Philosophy and Religion :-

(1) Philosophical and other Essays part I, ed. by Ranade Satkar Samiti, 1956 constaining the following essays:-

(i) Herakleitos (pp. 1-23)

(ii) Arlstotle's Criticism of the Eleatics (pp. 24-71)

(iii) Thalis (pp. 72-91)

(iv) Aristotle's Critique pf Protagoreanism (pp. 92-111)

(v) A Philosophy of spirit (pp.112-120)(abstract of Presidential Adress at the Nagpur Session of the Indian Philosophical Congress in December 1937)

(vi) Yajnavalkya and the Philosophy of Fictions (pp.121-133)

(vii) Meditations on a Fire-fly (pp. 134-139)

(viii)The Centre of the Universe (pp. 140-143)

(ix) Indian Theism (review of Dr. Macnicol's book) (pp.144-152)

(x) The Ideal of Kingship (review of Asoka by Dr. D.R.Bhandarkar, 1925) (pp. 153-164)

(xi) A Vindication of Indian Philosophy (pp. 165-184)

(2) A Constructive Survey of Upanishadic Philosophy (Pages 472-1926).

(3) Creative Period by R.D.Ranade and S.K.Belvalkar. (Pages XXIX + 514) -1927.

(4) Adhyatmagranthamala (5 parts) :-

(i) ज्ञानेश्वरवचनामृत

(ii) तुकारामवचनामृत

(iii) संतवचनामृत

(iv) एकनाथवचनामृत

(v) रामदासवचनामृत

(5) Mysticism in Maharashtra (1933) -(pp.540)

(6) The Vedanta as a Culmination of Indian Thought (Basu-Mallik lectures, Calcutta University)

(7) Pathway to God in Hindi Literature (pp.450)-1954.

(8) Paramartha Sopana (pp.454)

(9) Conception of Spiritual Life in Mahatma Gandhi and Hindi Saints (delivered before the Gujarat Vidyasabha, Ahmadabad, 1956)

(10) Mysticism in Karnatak (with Sources)- Karnatak University Lectures

(11) The Bhagavadgeeta as a Philosophy of God-realisation (Kinkhede) lectures, Nagpur University)

(12) The Kaushika Lectures (delivered) at the S. P. College, Poona)

Dr. Ranade had a brilliant academy career which was crowned with his health was much shattered after 1909 by a serious illness

from which he partially recovered about 1912. From this time up to the end of his life he remained a "bundle of bones." It is really a Mysticism for us how such a bundle of bones" could produce such marvellous literary work of high order. "Things of the mind are not of the clay" said an English poet and the literary output Dr. Ranade has already become immortal as it has the enduring stamp of his spiritual life. When Shri. Aurobindo read Dr. Ranade's essays on Greek Philosophy 45 years ago he described their author as a "perfect writer and scholar" and Dr. Ranade's subsequent literary production as specified above has fully justified the prophetic compliment paid by the Saint-philosopher of Pondicherry to the Saint - philosopher of Nimbal No better brief tribute can be offered to Dr. Ranade than the following stanzas composed by the learned Lokmanyak Bapuji Aney, the ex - Governor of Bihar on the occasion of the 70th Birthday of Dr. Ranade on 3rd July 1956 :-

रामचंद्र प्रशस्तिः

''यो रानडेवंशललामभूतः
विद्वद्वरैः पूजितपादपीठः ।
आचारवानुच्चविचारदर्शी
तं रामचन्द्रं शिरसा नमामि ।।१।।
संजातो जमखण्डिनाम्नि नगरे विद्यावतामग्रणीः
विद्यादानतपोरतोऽतिविमले गंगासितासंगमे ।
वेदग्रंथशिरःस्थितोपनिषदाम् कृत्वा च यो मंथनम्
तत्रेभ्योऽमृतमाददाति सततं संसारदावानलैः ।।२।।
भक्तिज्ञानविरक्तिबोधसरिता यस्याननान्निःसृता
शिष्यान्तःकरणं करोति विमलं चाध्यात्मतत्त्वास्पदम् ।
योगारूढमतिः समस्तजगतो बंधुर्विलुप्तैषणः
तत्त्वज्ञानपरायणाय गुरवे रामाय तस्मै नमः ।।३।।

Courtesy : Reprinted from "The Poona Orientalist" journal in October 1957.

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PROF. R D RANADE'S MYSTICAL CONCEPT OF 'SPIRITUAL PRINCIPLE'

On 20 August 1950, Prof. R.D.Ranade delivered a speech at Karnataka University, Dharwar, in the midst of Mr.Justice Jahagirdar VC and his distinguished friend Hon'ble Mr.Diwakar. At that introductory speech on Karnataka mysticism, Prof.R.D.Ranade emphatically raised the question before the audience, **"Why for anything upon earth should radical distinctions make people differ in their attitudes to one another is something which passes our comprehension? I , as a philosopher, who has given about 40 years of his life to the study of philosophy and therefore can legitimately claim to be a philosophical citizen of the world, know, there is no difference between religions or any branches of religion provided they are in the service of God."**

Prof.R.D.Ranade's evolutionary thoughts reflect here that there is **One God, One World and One Humanity.** All the God realized saints of the world take possession powerfully to be the ken of self consciousness. Self consciousness destroys the all possible forcefully hands of illusionary thoughts of mind. If someone asks why differences arise in human being so deeply that all common duties may cross their homogenous nature provided by one substance. Then there will be simple answer that heterogeneous nature take part or start gradually in socio-bio-religious influenced circumference.

Another question may arise in the mind that why he used the words" in the service of God". Prof.R.D.Ranade was in the great company of the saints. Name of God is symbol of Ultimate reality. This divine word, which is imparted by God realized saint, only removes the darkness by the process of meditation. As in the words of Prof.Ranade -

- Company of Spiritual Teacher.
- Meditation on the Name of God.
- Earnest devotion to God, i.e. *Bhava* and *Bhakti*.
- Surrender in our devotion
- Resign ourselves completely to the Power and Will of God.
- Grace of God

All above necessary elements bind him in the service of God. Then only there is possibility to wipe out the differences between man to man and religion to religion. Now it is this kind of Prof.R.D.Ranade's spiritual principle that binds number of different religions and religious systems together. "He never made a difference between Allah and Vishnu and Shankar and so forth. His mind was the mind of a universal man a universally religious man." Further his philosophy of one religion put before us a necessary condition of Spiritual poverty as St.Augustine's view of 'Ideal Society' and as Jesus's conception of Divine Kingdom, here Prof.R.D.Ranade also wanted that every individual should have a fellow -membership of the household of God then it will be easy for entering into the Kingdom of God. His critical philosophy's study emphasized us that those who follow the law of God, make their life according to the will of God and one pointed devotion by His grace that constitute the Ideal Society.

If someone arises another question how Prof.R.D.Ranade established the Ideal Society, then the present writer would like to quote a great devotee and philosopher saint Prof. V.H.Date's words : "He used to hold his 'darbar', the spiritual sitting, once, twice, thrice, or even four-times a day in his ashram at Nimbal where hundreds of devotees lived a life in communion with him and hence in communion with God and with each other. Everybody felt that he was equal to everybody else. In these spiritual sessions at least no one felt jealous of the other; no one was superior or inferior to the other. This sharing of the sentiment of spiritual brotherhood pulled

down all barriers of cast and creed. Prof.Ranade met each one in these gatherings, made detailed inquiries about his family, and created in him a feeling that he, i.e. Prof.Ranade, was his personal friend and guide. He did this out of his heartfelt sympathy and love for all. He never had ulterior motive for seeking mass contact.

The only motive or rather natural inclination for this was **"To raise thinking humanity into a Divine Kingdom of Ends."** That he had this ideal of serving humanity for the divine purpose can be established by an utterance a few months before his death. The only photograph which he liked the most was the one in which all his devotees, who had gathered for an occasion, were seen in the centre, and he, their Guru, stood behind them all in a corner, a place usually occupied by the menial staff. Explaining why he liked the photograph he said that it was that position of a servant of humanity for the purpose of making them live in God which was the fittest for him and was the only thing he had been loving most."[2]

Prof.V.H.Date has remarked, "In one of the photographs, seeing himself standing and all others sitting Ranade remarked that he liked that photo immensely because it indicated that he was a servant of the saints and of the humanity at large."[3]

Notwithstanding this position of a servant of humanity Prof.R.D.Ranade wanted that they should remain always in right path. Each and every devotee of God was blessed with grace and God always sides with his devotees. Actually above photograph in which Prof.R.D.Ranade was in standing position reflects his philosophy of:

- Overflowing devotion and complete self-surrender to God.
- His behavior with God with the utmost humility.
- The vision of equality, i.e. God in all being, and all beings in God.
- Absolute spiritual democracy.

The photograph of Prof.R.D.Ranade at the Samadhi of Saint Nimbargi Maharaj on the date of 13 January 1957 memorized us as - "These God- realizers constitute a blessed community, and on account of their intense love for afflicted mankind, they live only for its benefaction and betterment, proclaiming from pole to pole, like a rumbling cloud, the eternal Gospel of God from everlasting to everlasting."[4]

From 1933 to 1957, Prof.R.D.Ranade imparted the Divine Name of God to nearly 4000 persons and made them continue their life to seek spiritual knowledge i.e. God- realization.

As great saint Ramdasa has said — *"Sagunacheni aadhare, Nirguna paavije nirdhaare"* which means that *Saguna* (personal form of God —Spiritual teacher) is the base to get the Nirguna (impersonal form of God - *Brahma*) which becomes static. The whole spiritual lineage of Prof.R.D.Ranade was on the basis of the above core principle. After 1957 till today thousands of people have been imparted the Name of God on His Samadhi at Nimbal and have experienced the vision of God.

As said by Prof.V.H.Date - "Go to Nimbal and get yourself initiated in the spiritual life by placing your head on the Samadhi of Shri Gurudeo R.D.Ranade and implore him mentally to allow him to meditate on the name of God which you like the most and say to the saint further that you would consider that the Name is, as if imparted by Shri Gurudeo, in his capacity as your Guru[5] In fact, Prof.R.D.Ranade was such a great saint that in present time also God is indebted to him due to his intense devotion. God makes his devotees visualize His immaculate Form by taking Saguna Form of Prof.R.D.Ranade. Not even this, Prof.V.H.Date has further said — "Ranade became a Guru, to several persons though he was conscious of the fact that to accept the responsibility of a guru meant accepting the burden of being vicariously responsible for all the sins, the poverty, the diseases of disciples. He was kind-hearted, forgiveness

incarnate, and a man of virtues, the chief of which was God-realization. Even today he shows all these qualities of his heart in the life of those, who depend upon him and remember him always with love and regard."[6]

Prof.V.H.Date has written - "The saint experiences God as transcending all religious denominations. Similarly, for one like Prof.R.D.Ranade who had heard several names of different religions and had come to the conclusion that God is one in spite of His manifestation in different names and forms, will never feel the need of embracing Christianity today, and Islam tomorrow and Jainism or Buddhism on the following day, for he sees the unity of all religions in God and the vanity of superficial appendices which are believed by the followers of various religions. Professions can be changed but not religions, for, to be true to one religion is to be true to all religions and this makes the difference between a perfected saint and a less-perfected saint."[7]

Similar to the Spiritual principle of Prof.R.D.Ranade, other Indian saints like Jnaneshwar, Tukaram, Namdeva, Tulsidas, Kabir and Meerabai have also given a great importance to spiritual teacher, Name of God and meditation on the Name imparted by God-realized saint so far as God-realization is concerned. Thus, still sometime is left in your hands, as Prof.V.H.Date used to convey the message to the whole world - "Make haste to realize God: Even the longest life of *Brahmadeva* is but a minute or two when it is compared with eternity. Therefore, saint Ramdas speaks about the human life that it is an affair of only two days and what is the most important from this point of view is, says he, that the human life should be packed up fully by the ethico- spiritual endeavor of man. Without this even the hundred years of human life would be a waste if it is spent in performing sacrifices and in enjoying the pleasures of the heaven and the earth."[8]

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Purandaradasa's poem : transcreation and exposition

KALLU SAKKARE KOLLIRO

ಕಲ್ಲು ಸಕ್ಕರೆ ಕೊಳ್ಳಿರೋ ನೀವೆಲ್ಲರೂ,
ಕಲ್ಲು ಸಕ್ಕರೆ ಕೊಳ್ಳಿರೊ ।।ಪ।।

ಕಲ್ಲು ಸಕ್ಕರೆ ಸವಿ ಬಲ್ಲವರೆ ಬಲ್ಲರು,
ಪುಲ್ಲಲೋಚನ ಶ್ರೀಕೃಷ್ಣನಾಮವೆಂಬ ।।ಅ.ಪ।।

ಎತ್ತು ಹೇರುಗಳಿಂದ ಹೊತ್ತುಮಾರುವದಲ್ಲ।
ಒತ್ತೊತ್ತಿ ಗೋಣಿಯೊಳ್ ತುಂಬುವದಲ್ಲ।।

ಎತ್ತ ಹೋದರೂ ಬಾಡಿಗೆ ಸುಂಕವಿದಕಿಲ್ಲ।
ಉತ್ತಮ ಸರಕಿದು ಅತಿ ಲಾಭ ಬರುವಂಥ ।।1।।

ನಷ್ಟ ಬೀಳುವದಲ್ಲ ನಾತ ಹುಟ್ಟುವದಲ್ಲ।
ಎಷ್ಟು ಒಯ್ದರೂ ಬೆಲೆ ರೊಕ್ಕವಿದಕಿಲ್ಲ।।

ಕಟ್ಟಿರುವೆಯು ತಿಂದು ಕಡಿಮೆಯಾಗುವದಲ್ಲ।
ಪಟ್ಟಣದೊಳಗೆ ಪ್ರಸಿದ್ಧವಾಗಿರುವಂಥ ।।

ಸಂತೆ ಸಂತೆಗೆ ಹೋಗಿ ಶ್ರಮಪಡಿಸುವದಲ್ಲ।
ಸಂತೆಯೊಳಗಿಟ್ಟು ಮಾರುವದಲ್ಲ।।

ಸಂತತ ಭಕ್ತರ ನಾಲಿಗೆ ಸವಿಗೊಂಬ।
ಕಾಂತ ಪುರಂಧರವಿತಲ ನಾಮವೆಂಬ ।।3।।

कल्लुसक्करे कोळ्ळिरो नीवेल्लरू ।
कल्लुसक्करे कोळ्ळिरो ।।प.।।

कल्लुसक्करे सवि बल्लवरे बल्लरु ।
फुल्ललोचन श्रीकृष्णनामवेंब ।।अ. प.।।

एत्तु हेरुगळिंद होत्तु मारुवदल्ल ।
ओत्योत्ति गोणियोळ् तुंबुवदल्ल ।।

एत्त होदरु बाडिगे सुंकविदकिल्ल ।
उत्तम सरकिदु अति लाभ बरुवंथ ।।१।।

नष्ट बीळुवदल्ल नात हुट्टुवदल्ल ।
एष्टु ओय्दरू बेले रोक्कविदकिल्ल ।।

कट्टिरुवेयु तिंदु कडिमेयागुवदल्ल ।
पट्टणदोळगे प्रसिद्धवागिरुवंथ ।।२।।

संते संतेगे होगि श्रम पडिसुवदल्ल ।
संतेयोळगे इट्टु मारुवदल्ल ।।

संतत भक्तर नालिगे सविगोंब ।
कान्त पुरंदरविठलन नामवेंब ।।३।।

Transcreation

Buy this sugar candy
Only the relished know the taste of this rare sugar candy
Name of the Lotus eyed Sri Krishna is the most delicious sugar candy.
Not to be loaded in (bullock) carts
Not to be carried and sold
Not to be stored in (gunny) bags
No fear of tax and tariff being levied
This is a branded and profitable commodity
Never will be a loss
Never will it dissolve or diminish
Never will it cost a penny even after abundant purchase
Nor will it dwindle by the nibbling of ants
Sugar candy, renowned all over the town.
One need not toil to sell in fairs
Nor one display it in open markets
It is to be always found on the tongues of the devotees- Tasted and relished
Sumptuous, sweet, sugar candy
And this sugar candy is nothing but
Purandaravitthala's Nama (Name)

Courtesy :

By Harish M.G. (underlined by the editor). Sri Purandara Dasa Kirtans in Translation. Srilaprabhupada mercy. blogspot.com>po... dated 18-8-2017 2.30 p.m. (Google)

EXPOSTION

In the song, *kallusakkare kolliro*, 'buy, Oh devotees, the crystalised sugar,' Puranaradasa rightly regards the name of full-eyed Krisna as the imperishable crystal of sugar-candy. "Purchase this sugar-candy; for it requires no price to be paid, in howsoever large a quantity it is taken. It needs no labour for carrying it from market to market, and no fare or tax is to be paid. It is not available

for money in the market of even the greatest cities. It can't be put into gunny bags, or carried in carts, or on the backs of the oxen; and yet it is in great demand, and brings to the devotees large profits. It never deteriorates in its quality, nor does it putrefy and produce foul smell; it is not eaten and reduced in quantity by big black ants. It is always found in the mouth and heart of the sincere devotees of God, 'Purandara-vitthala'." A similar idea is expressed in a Hindi song, where God's name is compared to various sweet dainty dishes. Purandaradasa has again in another song compared the different names of God to important Ayurvedic medicines, destroying the dangerous diseases of worldly existence e.g. the name 'Sitapati' is divine 'Sindora'; 'Vasudeva' is 'Vata-vidhvansa,' and 'Narayana', 'Tamrabhasma' and so on. Though these medicines cost little, they bring great profit to the devotees; control over one's sense is the only dietic restriction to be strictly observed in the case of these medicines and sacrifice of one's life, the only price to be paid for these priceless medicines of God's name.

Courtesy : Ranade R.D. (1960:186-87), Pathway to God in Kannada Literature, Published in collaboration with the Karnatak University, Dharwar by Bharatiya Vidya Bhavan, Bombay.

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R D Ranade's Foreword to his Upanishad Rahasya–I

Kannada Translators : R.R. Diwakar, D.R.Bendre, S. Joshi

Two years have passed since I wrote the English book, **The Constructive Survey of Upanishadic Philosoply**, which includes a complete reflections on philosophy of Upanishads. As my friends suggested, I got my English book translated into Kannada and Marathi, so that it will be of great use to all my kinsfolk. I am very happy to see that the publication of Kannada version is done faster than the Marathi.

It is enough, if I say, the published Kannada book is a translation by Shri Ranganath R Diwakar, Shri Dattopant Bendre and Shri Shankarrao Joshi. I need not tell, how good the translation is! It is not necessary to tell the Kannadigas that the above mentioned, three friends of mine are experts in Kannada. By reading this Kannanda translation of Upanishad Rahasya, I can generously say that it is far more luscious and more delightful than the English original.

Further ,the financial assistance to publish such books is essential. It is a pleasure to say that some of my friends, Rajeshri Gopalrao Asundi ,B A of Gadag, Rajeshri Bodhrao Savkar, B A LLB of Dharwad and Rajeshri Yashawant Shankar Jathar, B A LLB the owner of Karnataka Printing Press, have extended their help at appropriate time.

I am extremely happy to see the early publication of the Kannada translation of my book, as the place of my teacher, from whom I came to know the pathway to spirituality, is In Karnataka itself. As my birthplace is Jamkhandi, I am also acquainted with Kannada, rather a little, since my childhood. One more speciality is that, I gave my very first lectures regarding Upnishads in Bangalore itself, the centre of Karnataka. Along with these reasons, it is a

distinctly significant event, that the Kannada translation of my English book, is being published in book form, from Dharwad.

I will be extremely satisfied, if the desirous aspirants are able to understand, what is Realisation, according to Eastern and Western philosophy, by reading this book.

Many Shaiva and Vaishnava virtuous people have collected the treasure of spiritual realization in Kannada. Upanishads are the original source of all these treasures. Therefore, I will be supremely happy, if the spiritual desire of the aspirants of Karnataka, gets satisfied, at least to a little extent, by studying this **Upanishad Rahasya.**

Having said so much, I dedicate this book to my dear Kannadigas.

R .D. Ranade.
Ashadh Vaibhav Samvantsara 1850
Adhyatma Bhavan, Nimbal.

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The first editions of Gurudev's Book on **Mahatma Gandhi and other saints.** First edition is published by Gujarat Vidya Sabha originally called as **Gujarat Vernacular Society** founded by British Administrator Alexander Kinloch Forbes in 1848.

R.D. Ranade's Foreword to his Upanishad Rahasya

(Second Edition)

It is a matter of great joy that the second edition of **Upanishad Rahasya** has come out now. Last year in Patna, I thought of giving three lecturers on the hidden thoughts of Upanishads and their benefit in spiritual life, and to give their essence in appendix form in English and Kannada, in the second edition. But it was not possible because of my other preoccupations. I intend to provide this appendix in the forthcoming English and Kannada version. Here the angle of vision is not just analytical or descriptive, but to show how the Upanishads throw light on spiritual life. When I read the Kannada translation of this Upanishad Rahasya, published in 1928,1 was convinced that it was more luscious and more delightful, at places, than the original English. Even today, I feel this is true. One need not go elsewhere to find the reason for this. Kannada has not just acquired its word treasure from Sanskrit, and not just developed its life from Dravidian languages, but it has acquired and developed its beauty, luster and glory from a unique combination of both Aryan -Dravidian languages.

As the Upanishadkars are essentially spiritualists, there is no confusion about caste and clan in their doctrines. It need not be said separately, how in today's context, the Upanishads are taking the perplexed humanity towards the frontiers of divine peace, and also helping the mankind in seeking the ultimate truth, which has been confused a lot with the caste and creed discriminations, duality of wisdom and hubbub of broken thoughts etc. Many philosophical and spiritual monuments, including the **Bhagvad Geeta**, have been inspired by the Upanishads. They are the very foundation of Indian philosophy and spiritualism. It is not only the source of tenets like Monism, Dualiam and Qualified Monism but also the source of

Shaiva and Vaishnava bhakti traditions. Therefore one can say without hesitation that Upanishads alone are the necessary means to understand the Indian culture and spiritual wisdom.

Scholars like Dr. Rajendra Prasad, Shri Chakravarti Rajgopalacharya, Shri Madhav Aane, Shri Ranganath Diwakar are worthy of praise, because, though they have a great pressure of political and social work on them, they have studied and brought out in book forms, the blazing Indian culture and treasure of wisdom, in order to spread them. The wisdom and knowledge they have spread is doubtlessly beneficial not only for Indians, but also for all westerners. Shri Ranganath Diwakar, though being a Governor, has written books on Upanishads and realized saints of Shaiva and Vaishnava cult of Karnataka and thus did a great work in the field of spiritual literature. I believe that the spiritual aspirants make their life fruitful by reading this second edition, being brought out by him.

R.D.Ranade.

Nimbal (Dist. Vijapur)
21st October 1954.

Translator : Shaila M Patil.
634, R C Nagar 11 stage
Belagavi-590006. M:94817381617

Translators' Note:

- Ranganath Diwakar was a patriot, Union Minister and Governor of Bihar, He was also a scholar and a disciple of Gurudev.
- D R Bendre is an eminent kannada poet and Jnana Peetha Award winner.
- S B Joshi was an eminent linguist and culture thinker.

PHILOSOPHY AND PSYCHOLOGY OF MYSTICISM

(As Expatiated by Dr. R.D. Ranade)

Continued from previous issue

II] PSYCHOLOGY OF MYSTICISM

The following are some of the main points in the psychology of Mysticism.

1. Place and limitations of Intellect, Feeling and Will
2. Relation of these with Intuition.
3. Incentives to spiritual life and / or conversion.
4. Introversion, Quiet and Contemplation - walking on the pathway to God
5. Meditation
6. Dark Night of the Soul
7. Faith, Devotion and Surrender
8. Ecstasy
9. Rhetoric's - Bhakti as Rasa

Let's consider some of the above aspects in detail.

1. Place and limitations of Intellect, Feeling and Will and their relation to Intuition-the faculty of God Realisation.

Gurudev says "Now it is a matter of common knowledge that even for heights to be reached in artistic, scientific, or poetic activity, a certain amount of direct, immediate, intuitive contact with Reality is required, far more is the case in the matter of mystical experience. Intuition far from contradicting intelligence, feeling or will, does penetrate and lie at the back of them all. Intuition would not deny to Mysticism a little to philosophy if intellect requires it. As it connotes a determinative effort towards the acquisition of reality, it implies a definite, prolonged and continuous exercise of the will. As feeling brings the subject and object in to more intimate contact than any

other psychological process, it also becomes a vital part of the process of realization. Thus it seems that intelligence, will and feeling are all necessary in the case of mystical endeavour".

Further he adds - "that kind of mystical experience must be invalid, which does not tend to an intellectual clarification of thought. A man who aspires after the mystical life must have a penetrating and unfaltering intellect; he must also have a powerful philosophic imagination. Accurate intellectual thought, among other things, which will compel philosophical assert and admiration is a sure accompaniment of mystical experience. A man who is labouring under delusions, a man who is likely to suffer from hallucinations, a man who is pathologically neutral, can never hope to attain real mystical experience."

About emotions he adds - "No mystical experience is possible unless, we have a plentitude of finer emotions all tuned to the experience of God". He then refers to the account of emotions given by Tulsidas or Surdas and Eknath, Dnyaneshwara and Tukarama - the Eight satvik Bhavas and asserts that "the life of emotions is almost a sine qua non of mystical experience".

2. Incentive to Spiritual Life

All men, at one time or another, have fallen in love with the veiled Isis whom they call Truth. With most, this has been a passing passion; they have early seen its hopelessness and turned to more practical things. But others remain all their lives the deviant lovers of reality :

This quest for reality is awakened by certain incentives that crop up in us and lead to conversion. James defines conversion "is the process by which 'God - Consciousness' hither to marginal and vague becomes focal and clearly defined, passing from its former position as an accessory to its new position as the most real and penetrative influence in life.

Gurudev says

"So far as Karnataka mysticism is concerned, I spoke about some of the incentives in my first lecture at Dharwar in the year 1950 under the auspices of the University, then at Belgaum in 1951 and late when I delivered last a series of three lectures at Dharwar. But that does not exhaust the problem of incentives.

The first song that, I discussed was a philosophical investigation of the problem of God, kandireno mahakarana brahmana, 'have you seen Brahman, the Primal Cause?' This question is a challenge to all those who say they have known God. Then the second was a realisational incentive. Many people are attracted and prompted by the idea of realization before they enter the spiritual life. The song, ide brahmajnana nodiko, 'behold, this is the real knowledge of Brahman,' was from Sarifsaheb, and he mentions there the Nijaraga (the real inner music) which I referred to as the Raga (musical note) which springs from within and not something which one hears in a musical concert or from the Radio. That was a realizational incentive. The third was a psychological one, alutidya kanda alutidya, 'Oh child, were you crying,' a very famous song in Kannada literature on the doctrine of reminiscence, as Wordsworth put it. That is the psychological or if you might prefer to call it even an eschatological incentive. Then there is a somewhat physiological incentive in the shape of bare sleep. We are sleeping in the world though we seem to be awake; elo darikarana, 'Oh, you traveler it was the song that I dealt with. A similar topic we find in Bunyan which also I have discussed thoroughly. Finally, so far as Karnataka mysticism is concerned, I explained the ethical incentive, nayanendriya visayadinda, 'due to the attraction of the object of the eye' and how to get rid of our thralldom to passions and to sensuality. Our sense organs are being attracted by various objects of sense such as the eye, the ear and so on. These are the great temptations that

drive us to destruction through sensuality. If, however, a man is fortunate enough to be saved, he begins to think about the spiritual world, and not otherwise. So, that is the ethical incentive I discussed with regard to Karnataka mysticism.

In this connection, I want to draw you attention to some incentives in Hindi mysticism a few of which I have already discussed. I shall not be dealing with the incentives in Maharashtra mysticism, because I have not discussed them in my book on that subject from that point of view. I have given there an analytical and not a synthetical survey of the teachings of the great Maharashtra saints. You might remember of the great Maharashtra saints. You might remember that such subjects are capable of both kinds of treatment, the analytical and the synthetical. I have followed both these methods in the ease of the Upanishadic philosophy. I have followed the analytical method in the case of the 'Creative Period of Indian Philosophy', which I wrote in collaboration with Dr. Belvalkar, and the synthetical method in my work, 'A Constructive Survey of the Upanisadic Philosophy/ which I wrote independently. Of these two methods, the synthetical one is, of course, better. So I have chosen this one in the case of Hindi mysticism as well as in the case of Karnataka mysticism.

If you were to refer to some incentives in Hindi mysticism, you will see how closely they resemble those in Karnataka mysticism. In the first place, there is the question of the philosophical incentive, dhokhai hi dhokhai dahakaya, I was cheated by illusion after illusion'. That was the incentive of illusion. Then there is the incentive of the inscrutability of fate. We do not know what fate has ordained for us, how it is driving us, how, as the Bhagavata puts it, 'a deer ran successfully through all sorts of obstacles, but ultimately fell in to a pit and lost its life'. This is the doctrine of inscrutability. Then there is the question of blindness. We are all blind in this world

even though we have our eyes open. We are absolutely blind, kohi samujhavau hai saba jaga andha, 'whom shall I teach. Oh, the whole world is blind'. If only one or two men were blind, I would teach them, says the poet, but the whole world is blind'. Then there is the question of death. Verily, old age and approaching death are very great incentives to spiritual life. We see that people who have worked with us and lived with us have passed in to the other world, ja dina manapancchi udijai hai, "when the soul bird flies away.' Finally, there is the consciousness of sin which serves as an incentive to spiritual life. I have already spoken to you about sensuality, the other aspect of which is sin. Sin leads us to a life of religion, but not in the case of everybody. Most people sink in the depths of sin. There are many utterances in Hindi literature where sin has prompted men to a life of spirituality. Indra, for example, when he was asked in the court of King Janaka, said that he had a thousand eyes, and that other gods were jealous of him on that account. Other gods had two, four, six, eight, twelve, fifteen eyes and so on; but Indra had a thousand. You are so fortunate, Oh Virocana, that you are enjoying with a thousand eyes the 'Chchabi' (beautiful form) of Rama'. '1 have to thank my sins,' he said; 'I looked at Ahilya with lust and I was cursed with a thousand holes or eyes'. So we have to be thankful to our sins. I have a friend of mine, who is still living, and who told me that he was thankful to his sins for driving him to a spiritual life. It is the consciousness of sin which thus becomes an incentive, provided a man outlives his sins.

We will discuss in detail the treatment of an ethical approach to spiritual life based on Surdas' song.

We quote:

The Gopis here are addressing Uddhava or Krishna, they do not know whom. Literally, the song seems to be addressed to Uddhava, really, it is addressed to Krishna. In fact, their minds were so

confounded by the devotion they bore to Krishna that they could not distinguish between Uddhava and his Master; and they wanted to accuse Krishna of certain things which imply an incentive to spiritual life which we shall explain just now. "In the first place," the Gopis say, "O Uddhava, you are cutting down mango trees and planting prickly thorns. Wherever there is sandle wood to be found, you are consigning it to flames. Good things you despise, and bad things you encourage. You are rehabilitating the thieves, and making the good people run away, and you place reliance on those who bear tales to you :

We cannot understand your threefold manner, O Uddhava, namely, Kathani, Karani and Rahani. "None of these can we understand in your case." So, we have to come to the conclusion, say the Gopis, thy Court, thy Assembly Hall, is merely chaotic: andhadhund darbar. "The Good people are punished and the bad people prosper" - that is what in a sense the Gopis have said to Uddhava or Krishna. In Maharashtra, there was another poet, named Tatyaji, who has said the same thing. One does not know whether he knew the song of the Gopis. He is, in a sense, re-echoing the very words of the Gopis :

दाताओंको बंधन पडे । भिखारियों को दोलत चढे ।।

चोरों को इमारत बढे । दुश्मनको मुक्ति सिद्धि ।।

सेवकको चिथडी । पतिव्रता की बिंपत पडी ।।

छिनाल जा वैकुंठ चढी । तात्याजीकी ऐसी बानी है ।।

अंधाधुंद सरकार है ।

"Liberal donors are put in to prison, and beggars are placed on the throne. Mansion of thieves rise, enemies are liberated. Chaste women fall in to adversity, and courtesans ascend to the heaven". Tatyaji says, "Verily, thy world-court is only full of anarchy." What is the philosophic consequence of this? - that perturbed the intellect

of such a great German philosopher like Kant? Kant, who in his First Critique, the Critique of Pure Reason, could not by any intellectual arguments prove the existence of God, has discovered a very suitable argument in the second Critique, the Critique of Practical Reason, where he founds his proof of God upon this disparity between desert and fruit. Good people suffer in the world, and bad people prosper. How is an adjustment to be made between desert and fruit, asks Kant? He gives two answers. In the first place, he says, we have to posit an immortal life - a long life - through the course of which, the good people, who have suffered in this life, might be rewarded in a later; and the bad, who have been prosperous in this life, might receive due punishment. So this mal-adjustment in the world implies, says Kant, the proof of immortal life. Second, it requires a Judge who is to adjust the desert to fruit. That great Judge is God. It is only God who can adjust works to fruits. So, this proof of God, which is known as the moral proof, is very famous in the History of Philosophy. In the last Critique, namely, the Critique of Judgment Kant comes to the teleological proof, which is next to this moral proof, but this moral proof stands highest in the case of Kant. According to Kant, this discrepancy between desert and fruit leads, on the one hand, to the proof of an immortal life, and, on the other, to the proof of God; but in our case, who are discussing the Nature of spiritual life, how does it affect us? Is it not our concern, as members of the Spiritual world, so to feel and pray within ourselves that Providence may bring about an adjustment between merit and reward? If these are not righted, as we may see in the world, will it not be our spiritual Endeavour so to will, that they are righted here and now? At least, the endeavour will inspire us with a strong spiritual impulse for bringing about this very necessary desired adjustment.

3. Meditation :

Gurudev discusses three types of meditation in his book on Vedanta.

a) Symbolic or Pratikopasana.. A pratika is a symbol which represents God. It stands for divinity and thus has its own significance.

b) Gunopasana or Qualitative. The qualities to be meditated upon are qualities of God.

c) Unitive - this is meditation of Atman as Atman itself.

In his book on Gita Gurudev gives a threefold classification of methods of meditation. The three are Ideological Method -wherein we are asked to meditate on the idea of God i.e. the different conceptions like Purusottama, Sutra, Rasa etc. The second is the moral method. Meditation is to be carried out on virtues so that they are inculcated in ourselves.

The third is the most important, the Mystical method, which we will see in his own words.

This is a very practical method and has been practised by all great aspirants. I myself had known about this method in my boyhood when I used to recite the Bhagavadgita and began to practice it at the age of eighteen. I shall stress here some points which might be useful for beginners, seekers as well as those who have made some advance in their spiritual realization. Under the mystical method, we shall deal with four points. There is a physiological element in this mystical method, then there is what we might call a psycho-ethical element, thirdly, there is the devotional element, and finally, the element of Grace. When all these are fully present, we might say that the mystical method has achieved its purpose.

a) **Physiological Element :** It has been customary among people to suppose that it is the posture or Asana which has got everything

to do in the matter of meditation; it is not at all so. This method of postures cannot take us far in achieving our spiritual end. But it has its own use of which we must take advantage. Patanjali in his Yogasutra has told us that the only Asana that a Sadhaka should perform is one in which he can sit or lie down for a long time and at the same time fill himself with joy in such a way that he may not be required to move from his seat. Any Asana, therefore, in which we can continue our God-meditation for a long time and in a happy mood is the Asana that is useful for us. I have myself used four or five different Asanas in my early spiritual career, but that Asana alone has value, which enables us to sit for a long time in our contemplative mood.

The second point in the physiological element is breath control. A good number of Kumbhakas have been regarded as having some function to perform in the matter of God-realization. They might, like the Asanas, put the mind in a certain equable mood, no doubt, but in themselves they can not lead to spiritual realization. The Prana and Apana must be equalized. Anyone who has tried this experiment will see that they are generally never equal, that one is always longer than the other; and it is only when Prana and Apana become equal that a mental equilibrium is created. Sometimes it also happens that both Prana and Apana might stop altogether, a Kevala Kumbhaka might be produced and the man might live without breathing. This state would certainly be useful for spiritual contemplation. Samkaracarya has said that there might be a thousand kinds of Kumbhakas but the best of them all is the Kevala Kumbhaka.

Then the third point in the physiological element is that of sight. We are told by the Bhagavadgita that we should look at the tip of the nose. It might mean either the tip of the nose or the top of the nose. They are both useful only so far as they would draw the

sight of the man from the external object to something internal which he wants to see. But Drusti or sight by itself and in itself is not of much consequence. Our sight must be directed to the spiritual object of perception, but not to the physiological tip of the nose, either up or down. That is intended only to fasten the mind and to make it a little composed, and to draw it away from the objects of sense perception. No further value can be attached to this process of looking at the tip of the nose or the root of the nose. So far then about the physiological element in the mystical method.

b) Psycho-ethical Element : Let me proceed to the psycho-ethical element in the mystical method. This is rather important, because without it no spiritual realization is ever possible.

1) The Bhagavadgita in a very famous passage (Chapter IV verse 26 and 27) tells us that the objects of our senses must be sacrificed in the senses, that senses must be sacrificed in breath, breath in mind and mind in Atman :

It is only when this kind of sacrificial process is carried on from point to point and Atman reigns supreme that we may be said to have reached a very powerful stage in the mystical life.

2) Speaking from the ethical point of view, Kama may be regarded as the chiefest enemy of man. To conquer Kama is a most difficult job and he who has been able to conquer it, will make easy progress on his spiritual path. We are also told that this Kama or lust takes its seat in the senses, mind and reason or intellect. So Kama is the chiefest enemy which must be first conquered. What in modern psycho-analysis is regarded as a powerful element in human nature must be conquered, if moral and spiritual progress is to be made. Even to talk about lust, as the psycho-analysts do freely, would itself be an act of lust. The Bhagavadgita has no difficulty in saying that as a mirror may be

covered by dust, as fire may be covered by smoke even so our spiritual life may be covered by lust. We have to drive it away; then alone would the Atman be born.

3) Further, the Bhagavadgita speaks of the great value of concentration, for the process of meditation. It is a very important element which almost everybody, who practices meditation tries to achieve:

Any man who by looking within finds that his mind is wandering all round must turn it away from all objects and ideas and concentrate it on the one object, namely God.

Just look at these conditions, let our mind be composed; let fear be away from our mind; let there be no remnant emotion in our system. Then alone would we be able to concentrate on God. All these, however, are negative elements. About the positive elements we shall speak presently. But even these three, drawing the mind away from the objects of sense, would constitute some equipment for spiritual achievement.

4) Finally, the *Bhagavadgita* tells us that even though we may seem to have conquered our senses and mind, the flavour for sensual and sexual enjoyment remains. The inner flavour, therefore, must be destroyed and this cannot be done without a previous vision of God.

c) Devotional Element : We shall now pass on to the devotional element in the method of mystical meditation. This is very important. What is the use of merely looking at the tip of the nose or even controlling breath or trying to purge the mind of all Sensual and Sexual ideas? Unless we feel an earnest devotion to God, i.e. *Bhava* or *Bhakti*, nothing would be of any avail whatsoever. In one famous passage ..

the *Bhagavadgita* sums up all the elements that are necessary for the success of devotional meditation.

We are told in this verse, viz. Chapter VIII verse 14 in the first place, that we should be inspired with one pointed devotion towards God. We should have no other object of attachment. Then secondly, we are told that we must practice meditation without sacrificing a single moment and finally we are told that this must be continued from day to day, month to month and year to year to the very end of our life.

When all these things have been accomplished, then alone does the success in spiritual life become assured. We must not, however fail to note that *Bhava* or *Bhakti*, unexplained and inexplicable love of God, is a fundamental requirement : meditation from hour to hour and day to day and even concentration on the name of God are of secondary importance. The *Bhagavadgita* further tells us that unless there is the element of surrender in our devotion and unless we resign ourselves completely to the Power and Will of God, no great achievement in spiritual life is possible. Finally, the *Bhagavadgita* tells us that it is only through one pointed devotion to God that one may be able to know Him, see Him and enter in to Him. (Refer Chapter XI verse 54)

This constitutes the devotional element.

d) **Element of Grace :** The last element necessary for the success of our spiritual meditation is the Grace of God. It is not simply by performing our devotional acts that we may be able to achieve our highest goal. God must be moved and it is only when He is moved that He will move the world by His Grace. Grace of God descends upon the aspirant who is nearing his perfection in three stages. In the first place, God gives a particular bent to his intellect and volition, a stimulus and a direction in which he might work. That is Buddhiyog. Secondly, after he has worked unceasingly in this direction for a long time, he becomes the

recipient of God's *Anukampa* or compassion. And finally, God crowns his efforts with the gift of His blessing. God actually delivers His goods. It is only when the aspirant has passed through all these three stages, namely, Budhiyog, *Anukampa* and *Prasad*, that we might say that the Grace of God has fully descended on him.

To be contd...

Dr. N.V. Kulkarni, Pune
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CIRCLE- Osho

"This is the time for everybody to meditate. This is the time that, except for meditation, nothing can help you to get out of your misery. And meditation is a simple phenomenon. Just whenever you have time, sit silently, doing nothing. Relax, close your eyes, watch your thoughts as if you are watching a movie on the screen. You are just a watcher. And you are in for a great surprise, perhaps the greatest surprise of life. If you can watch your thoughts just as if they are moving there on the screen, and you are not involved in them, they start dispersing. It is your involvement that gives them life energy. When you withdraw yourself and become just a witness, thoughts start falling, like leaves which are dead start falling from the trees. Soon you will be surprised, the screen is empty.

The moment the screen of the mind is empty, a miracle happens. Your consciousness, which was focused on the screen of the mind, finding nothing there, turns upon itself. The circle is complete. It went from you up to the screen, but there is nothing there to stop it, and it comes back to the original source. Consciousness coming back to the original source is what I call enlightenment. You have become awakened; you have opened your eyes for the first time. Now for you there is no death, no misery, no pain; for you there is only blissfulness. And this blissfulness is not something that you will attain after death. This blissfulness is something that happens here and now.

I teach the religion of here and now."

- Osho, "The Last Testament", Vol 5, Ch 25

PHILOSOPHY FOR YOUTH

"P-h-i-l-o-s-o-p-h-y" seems to be a heavy word to speak about in this fast paced world. The usual reaction of people, especially the youth is- "oh, come on who has time for philosophy?; philosophy is not practical". The word 'philosophy' seems to have been misinterpreted by youth now a days. Philosophy is the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind, and language.

The word "Youth" on the other hand, states zeal, enthusiasm and inquisitiveness. But at the same time, we need to understand that youth is a 'mid-way' through fife. A stage where they are neither too certain or uncertain about self and surrounding. An assessment of the current state of affairs in the nation, clearly indicate that, it is kind of easy assignment for some people with vested interest to target the youth and drift them away from the reality of life, their roles and responsibilities towards their family, society and nation. There is an urgent need to educate on the concept of philosophy, in terms of existence, values, reasons and knowledge, among youth.

There is no 'rocket science' to understand philosophy; all that we need is to channelize our thought process. Philosophy for youth can be addressed by just one word - "Sensitivity". Sensitivity towards self, Sensitivity towards family, Sensitivity towards culture, Sensitivity towards the environment and Sensitivity towards nation.

Sensitivity towards self:

Sensitivity towards self, begins by knowing self. People from all walks of life go to various places, seek suggestions, opinions, directions from learned people around them, just to learn to know about self!. Some simple and most basic technique advocated! is SWOT analysis, ie., analysis of **'our'** Strength, Weakness, Opportunity and Threat. But many a times this technique also fails, just because we miss out on the word "OUR".

We are so influenced by the surrounding, especially the media that we just imitate others, consciously or unconsciously see ourselves through the eyes of others and just feel their lives to be ours too. Ironically, a child's name is also decided, just to see that others appreciate it or feel comfortable to pronounce it! We tend to live for others more than our own selves. Wrong choice of educational courses, wrong career paths, wrong lifestyles, wrong life-decisions, that have all led to increased stress and depression among youth is just because we failed to understand ourselves inside out. We need to invest more time and be more sensitive to understand what our mind and body demands.

Sensitivity towards family:

Family plays an important role in defining us. Our thoughts, our beliefs, our perceptions are all a consequence of our family ethos. From the concept of 'Vasudhaiva kutumbakam' ie., the world as one family, we moved to nuclear family and now to nano family. With increasing number of old age homes, sensitivity towards our family is also drifting away. As per the latest world facts report, it is predicted that by 2030, 1/3rd of Japan would house senior citizens. Expanding generation gaps leading to disconnect within our value system is alarming for economic and social structure of any nation.

Sensitivity towards culture:

It is the **'culture'** that differentiates an animal from a man. Culture has given new vision to the individual by providing him a set of rules to manage self and surrounding. *Evolution of culture is unavoidable; Adaptation to this change is inevitable, but at the same time being sensitive towards culture is indispensable.* In the name of modernisation and ignorance of knowledge, we tend to question the basis of our culture. Adopting other western cultures, which usually are more superficial in nature is a threat to our future generations.

Sensitivity towards environment:

With increase in population and natural resources depleting at

alarming rate, a need to be more sensitive to environment has become a need for the hour. Contentment of desires need to be controlled. The sense of responsibility needs to be inculcated among the youth. Efficient and effective utilization of resources, reuse, reengineering and recycling of products needs to be encouraged.

Sensitivity towards nation:

Every nation has its own value system, cultural ethos that it tends to follow since generations. In the recent past we have been noticing youth involved in lot of anti-national activities. Youth who happen to be the basic nerve of the nation, are getting into the hands of few people with vested interests. Paid media also seems to play a major role in diluting the basic structure of the nation. It is sad to see them questioning the basis of nationalism, patriotism and national value system. It is also sad to see that this behaviour seems to be appearing trendy for the youth. We cannot be sensitive to nation without loving, respecting and trusting it. We need to realise that nation stands first, then our notions. Real sense of 'citizenship' is to be reinstalled among the youth.

It is obvious, that the youth are the power house of a nation. You breed good thoughts and good actions will be produced. Chanakya once stated - ***"Vyakti se samaj, Samaj se rajya, rajya se rastrakojodnewalajo sutra hai, wo hi yuva hai"*** in Hindi); meaning an individual builds society, society builds state, states build nation and the connect between all these is youth.

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Mysticism in Maharastra
THE UGLY SOUL

In the matter of the teaching about the Ugly Soul, again, Plotinus and Jñānešvara inculcate an identical teaching. Plotinus tells us that "an Ugly soul is intemperate and unjust, full of lusts, full of confusion, fearful through cowardice, envious through meanness, thinking nothing but what is mortal and base, crooked in all its parts, living a life of fleshly passion, and thinking ugliness delightful" (Bigg: Neoplatonism, p.277). Jnanesvara's description of the demoniac man is only a perfected commentary on the points urged by Plotinus : "An evil man is he who talks about his own knowledge, and sounds as with a cymbal his own good deeds. As fire may spread through a forest and burn both animate and inanimate objects, similarly, by his actions he is the cause of grief to the whole world. In mind he is full of doubts. He is like a dirty well in a forest on the surface of which there are thorns, and inside there are bones. By his instability he is brother to an ape. His mind roams like an ox that is let loose. He is all the while immersed in sensual pleasures. He knows no humility like an unbending wooden stick. He enters where he ought not to enter. He touches what he in body or mind must not touch. He sees what he ought not to see. He has lost all sense of shame. He is deaf to the censure of others... Harsh as he is, his mind is like the hole of a serpent; his vision is like a discharge of arrows; his speech is like a shower of red-hot coal. He makes a mixture of virtue and sin, and cannot distinguish between their consequences. He opposes the will of God, and lolls in the dung-hill of misery, the very sewage-pit of the world of existence" (M.M., pp. 82-92).

The Sanctuary and the Statues

In a famous passage, again, the two great Saints of the East and the West, Plotinus and Jñānešvara, inculcate the same teaching about the characterisation of the ecstatic consciousness. Jñānešvara tells

us in a celebrated passage, which we have not incorporated in this volume, but which occurs in a famous Arati which goes after him, that "when he had entered the Sanctuary, his bodily consciousness was lost. His mind was then over. Reason came to a stand-still. Words were metamorphosed into no-words; and he saw his own self. His eye-lashes ceased to twinkle. Distinction between night and day was gone. The whole universe was alight, and was filled with the resonance of God. He was merged in an ocean of bliss, and his beatification was ineffable." Let us compare with this account what Plotinus tells us in regard to the Sanctuary. By the "Sanctuary" like Jñānešvara, Plotinus means a state of ecstatic consciousness, and by the "statues" he means the phenomena experienced in the sensuous state. The true mystic is he, says Plotinus, who presses onward to the inmost Sanctuary, leaving behind him the statues in the outer temple: "These are the lesser spectacles; that other was scarce to be called a spectacle, but another mode of awareness, an ecstasy, a simplifying or enlarging of the Self, an aspiration towards contact, a poise and subtillising of thought to perfect Union; this is the seeing reserved to the Sanctuary" (Eneads, VI. 9. 9-11):

We may see by consideration of the passages from Jñānešvara and Plotinus how the inmost state of consciousness, namely, Ecstasy, is characterised by them as the Sanctuary, and the outer state of consciousness as the outer temple. Many are those, who, according to these Mystics, enter the outer temple, but few are those who can enter the Sanctuary.

-R.D. Ranade

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SPIRITUAL AWAKENING IN GANDHI AND OTHER INDIAN SAINTS

Author : R.D.Ranade

FOREWORD TO THE SECOND EDITION

Arun Gandhi

As I write this foreword the people in the United States of America are awaiting President Bush's statement announcing the conclusion of the battle with Iraq but not the war. It may be war will never end and that once more the United States will realize that violence is not always the best way to resolve conflicts. The result of this action and the lessons to be learned may take many months to realize.

For the present, there is a sense of jubilation among those who supported the war because Saddam Hussein, seen as the personification of evil, has finally been eliminated and we are told the world is now a safer place to live in. What is remarkable is the depths to which humanity allows itself to be exploited generation after generation. the one logical question that we need to ask and answer honestly is one that we keep pushing under the rug. The question is: which of the two is a greater threat to humanity Saddam Hussain or culture of violence?

We are told and we accept this explanation meekly that the Saddams and the Hitlers of the world are born evil and when they are eliminated the world becomes safer. In societies all over the world we have adopted the same system to deal with criminals. Lock them up or eliminate them and crime will be reduced. For generations we have been doing that but see very little impact on crime anywhere.

"Why it is that we blindly accept a system of dealing with conflicts that we know how does not work and when it does it is just temporary? It is because we do not want to accept reality that true civilization of society means a radical transformation in our thinking, our behaviour and our attitudes?"

The world successfully eliminated Hitler but was not able to eliminate the hate and prejudices that he represented. Now the world has successfully eliminated Saddam Hussain but the inhumanity that he represented will live on because we have attacked the symptom and not the malady.

The alternative to the culture of violence is, obviously, the culture of nonviolence but before we baulk at the idea let us try to understand what "nonviolence" means. A few weeks ago an American publisher sent me an out-of-print copy of "Mahatma Gandhi's Ideas" by the Rev. C.F. Andrews" which, like prof.Ranade's book, is one that must be read widely for a better understanding of ahimsa or non-violence.

There is a long and poignant letter by Count Leo Tolstoy, the Russian philosopher, to my grandfather, Mohandas K Gandhi, in which tolstoy, confesses the urgent need to spread the wisdom of "passive resistance" to save the world from certain disaster. Tolstoy laments that he is on his death bed and expressed the hope that Gandhiji who was then embarking on a vibrant political life would still be able to make the world understand and accept ahimsa or non violence.

To both Gandhiji and Tolstoy ahimsa represented "nothing else than the teaching of love uncorrupted by false interpretations." They had both concluded that the "Philosophy of Nonviolence" is, quite simply, the "Philosophy of Love".

It is only through love that we can bring about a "union of human souls" and create a climate and relationships between people where conflict would be reduced, if not eliminated altogether. I

know, some of you will ask: How can anyone love people like Hitler and Saddam? We should not love that they do, but we must respect them as human beings. Therefore, we ought not to attack the human being but analyze and resolve the issues that make people do bad things so that others are not forced into similar actions.

In the letter under review Tolstoy's arguments echo what Gandhiji also has said that we humans have abandoned the Law of Love because it evokes in us the positive feelings and attitudes of compassion, respect, understanding and commitment.

Such positiveness in a materialistic society is anathema. The only way we can protect our greedy acquisitions is by the "Law of Force". It is this pervasive attitude that compels us to build weapons of mass destruction and create power-crazy despots dreaming of dominating the world.

Tolstoy argues it is because we need to justify the all-pervasive Culture of Violence that we deliberately corrupted the Divine Law of Love and replaced it with the Law of Force. This corruption of the Divine Law has taken place in every Faith tradition and therefore, we find it necessary to discuss and debt theories of "Just Wars" and "necessary violence" so that we can justify the pursuit of a life style that by no stretch of anyone's imagination can be regarded as civilized.

Tolstoy goes on to say "... as soon as violence is permitted, in whichever case it may be, the insufficiency of the law of love is acknowledged, and by this the very law of love is denied."

If there is Truth in what Gandhiji and tolstoy said then humanity is at the crossroads to turn right would mean accepting the Law of Love and proceeding to work towards creating a compassionate and committed world or we could choose to continue the leftward course and consolidate the Culture of Violence and the brutal life-style that never ceases to amaze us.

It is against this background that we must read Prof. Ranade's

book that deals with Gandhiji's spirituality. There can be no doubt in any one's mind that religion, spirituality and God impacted Gandhiji in a very substantial way from his childhood. His chanting of the name of Rama to overcome his fears and his mother's devotion to prayer and penance were all early childhood experience that left their mark on his psyche. But I would like to suggest that Gandhiji's determination on persue truth with all honesty led him from one level to the next even in matters of faith.

Quite early in his adult life Gandhiji became aware of the gulf that devided the practice and the precept of Hinduism. Later he discovered that misinterpretation and misunderstanding of religion was a universal malady. To perpetuate control over believers the practice of expensive and often meaningless rituals was encouraged. And this soon became the norm. When Gandhiji realized that this was yet another way of perpetuating the culture of violence he took the next step upwards and said that life is an experiment and that Truth is God.

To fight and kill in the name of God is the worst form of evil according to Gandhiji, who was convinced that God is the epitome of compassion, love, respect and understanding. Gandhiji believed that we human beings have divided the image of God because we want God to relate to the fragment of Truth that we hold precious. To bring back some semblance of sanity in people's understanding of religion Gandhiji advocated a friendly study of all the scriptures as the sacred duty of every individual. Scholars, he said, have often made critical studies of religions, but not many, perhaps not many, have made a "friendly" study.

Gandhiji himself made a friendly study and concluded that no religion could truly claim to "possess" the Truth but that all the religions in their own way are "pursuing: the Truth. The difference between possessing and pursuing makes a world of difference in people's attitudes. Those who believe they possess the Truth become

arrogant and competitive leading to misunderstandings and conflicts while those who pursue the Truth, honestly and diligently, are imbued with humility, understanding and acceptance that others also have a bit of the Truth and that one could come to a better understanding and appreciation of one's religion by incorporating within it the fragments of truth from the others.

This philosophy of persuit of truth led Gandhiji to conclude that ahimsa can only be interpreted as "Love" and not as "nonviolence". Those of us who have interpreted ahimsa as nonviolence have, in fact, a great disservice and have hindered its universal acceptance. No form of "absolutism" can be acceptable without opening oneself to the charge of hypocrisy. There is much violence in nonviolence and nonviolence in violence, Gandhiji said, and therefore one needs to arrive at a deeper understanding of violence to appreciate nonviolence.

If there is hesitation among many around the world to accept the philosophy of nonviolence it is because there is a lack of proper understanding of both violence and nonviolence. Most people labor under the illusion that nonviolence is simply the opposite of violence so that if one does not practice physical violence one can legitimately claim to be nonviolent. This is not true at all because all of us knowingly and unknowingly practice passive, or non-physical, violence all the time in thousands of different ways. Unless we understand this and acknowledge the violence within us we cannot become the change we wish to see in the world.

Ultimately, I am convinced it is this perspective of religion and interpretation of ahimsa that led Gandhiji to believe that the best form of prayer was serving the distressed and the greatest spiritual attainment was putting the "Law of Love" into practice in everyday life.

This book will certainly add to scholarship and better understanding of Gandhian thought but we must also be conscious

of the danger of "paralyses of analysis" as Dr Martin Luther King, Jr.said. If this book takes us closer to replacing the "Law of Force" with the "Law of Love", Prof. Ranade will have performed a great service to humanity.

I cannot claim to have had the honor of meeting Prof. Ranade but just reading his book was awesome but when asked to write a foreword I was dumbstruck because, for me this is the greatest irony of life. A high school graduate writing a foreword for a book written by such a venerable intellectual giant!! I submit my humble thoughts with utmost humility.

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GURUDEV RANADE IN LALITAKKA'S NARRATIVE

Some years back, with an intervening period of time, I met Smt.Lalithakka, wife of Sri P.H.Kulkami of Bengaluru. Both were ardent followers of Sri Gurudev Ranade, and also were the repositories of knowledge of the Nimbargi House of Bhakti tradition to which Gurudev belongs.

I met Lalithakka three times, twice in her Bengaluru house and once in Nimbal. She was one of the fortunate devotees, I was listening to, who had seen Gurudev in his days in Nimbal. She was also a witness to some interesting events there. Naturally she became a treasure trove of memories of Gurudev, and she used to narrate them with a great relish. Her Gurudev and his tradition formed concentric circles in her conversation and Gurudev was the centre. What was particularly noticeable about her was that she did not utter anything (with me at least) which was not related with her master and his men. Just like a consummate singer who will not swerve from the purity of his *svara*, her talk would not drift away from the memories of Gurudev, not even once. Some of her recallings are retold here for those who might not have heard them.

Sri Kulkarni used to conduct *saptah*, a week of spiritual practice, in his house in Bengaluru every year. His parents used to come to Bengaluru all the way from their place near Vijayapura to participate in the event. They would go back home after its completion, and start their harvesting of crops. But its strain would make them fall ill. Therefore they once wrote a letter to Kulkarni informing their inability to attend the *saptah* that year. The same night Kulkarni's mother had a dream in which she saw Gurudev sitting on a wooden seat in the kitchen of Kulkarni's house. She asked Gurudev what he was doing there. Gurudev said, "What to do

people will arrive for *saptah*, and somebody should look after the arrangement". The next morning she told her husband, 'Gurudev has already reached Bengaluru earlier than us. Come, we too shall go.... They sent one more letter saying that they were coming. Both letters reached Kulkarni the same day.

Sri Kulkarni was transferred from Mumbai to Bengaluru after the re-organisation of the states. He met Gurudev in Nimbal on his way to Bengaluru. Gurudev enquired if Kulkarni had made any arrangement for the house there. Kulkarni said his friend had already identified one for him. Then Gurudev said he would visit his house if it was on the outskirts of the city. It all happened in the same way Gurudev had hinted at. The House was located in Rajajinagar which was then on the outskirts of Bengaluru then. Sri Bhavusaheb Maharaj, Gurudev's master, used to say that if one has to settle in a big city then the house should be on the outer part of it. Interestingly, the sale deed of the house was registered antedated on the very day Gurudev talked about it.

One day Gurudev took the pulse of two or three people and Kulkarni was one of them. After feeling his pulse Gurudev said, 'He finishes off his eating with a little hunger still left in him..'.

It was Gurudev who made Kulkarni develop a taste for tea. Gurudev once asked someone to get tea for Kulkarni, and the latter said that he was not a tea drinker. Then Gurudev got milk for him. The same incident happened one more time. When it was repeated yet again Gurudev forced him to have a taste of the tea. Kulkarni accepted it under compulsion and later got habituated to it.

Lalithakka's another anecdote is related to a lady cook in the Nimbal ashram. Gurudev once asked his wife (*Kaku saheb*) to ask the cook if she was meditating or not. *Kaku saheb* asked him why he was interested in her matter, but Gurudev still insisted on it. Then *Kaku saheb* enquired with the cook and the latter told that she was

into it. After a few days, again Gurudev made the same enquiry and he got the same answer. After a lapse of a few more days Gurudev made the same enquiry. And Kaku saheb felt it all strange. She asked the cook why Gurudev was asking her about it repeatedly. Then suddenly the cook began to weep and confessed that she was not meditating at all and, in fact she had forgotten the *naam*, the divine name, itself. When Gurudev was informed about it he said 'Ask her to go to Inchageri and sit for meditation. She will remember the naam also. His instruction was carried out and Gurudev's prediction came true.

The next recollection is related to a Frenchman named De Marquette. Lalithakka was in Nimbal when he came to met Gurudev along with his wife. There were not many people in Nimbal in those days. To put in her words De Marquette was a tall, hefty and fair complexioned man while his wife was slim. Mrs. Marquette told Gurudev that she had come casualty and was not interested in being initiated. Gurudev told her that it was alright, and he did not invite her to take the *naam* from him.

Mr. Marquette on the other hand had made it to Nimbal on a purpose. The story goes like this. At the age of nine Marquette once heard the cry of a sheep being slaughtered which moved him so much that from that day onwards he did not touch meat. A few years later he began to hear a sound and he did not know what it was. He consulted doctors in France, America and England but to no avail. At that time he was on the committee of World War Peace Treaty. Once he met there the brother of Dr.Karmarkar of Mumbai who was a follower of Gurudev. He advised Marquette to meet Gurudev for a relief. It was how he had come to Nimbal.

Gurudev told him that what he was experiencing was a divine sound which was the result of his spiritual practice in his previous life. Gurudev further advised him to be initiated and continue with

the spiritual practice which he readily did. His wife who had no intention of getting initiated put some questions to Gurudev and received answers to her satisfaction. However before returning to their place she too received the divine name from Gurudev. He asked the couple to visit Inchageri and Umadi also, according to Lalithakka.

During their stay in Nimbal Mr. Marquette had a 'bitter' experience of biting a hot chili while eating food. The news reached Gurudev and a special arrangement of food consisting of fruits and milk was made for him in another room. He also felt uncomfortable to sit on the floor and eat as Indians do.

Lalithakka had observed that when special people came to Nimbal ashram Gurudev's sittings extended for a longer period and wore a new glow.

During the nightly bhajans Gurudev usually stayed in his room. But on one occasion when 'Jnanoba Tukaram....' Was being recited, Gurudev suddenly came out and briskly offered the ritualistic *namaskaras*.

At one stage in his life Gurudev looked a forlorn figure having lost his mother, son and wife. There was no one to look after him. One day Bhavusaheb Maharaj appeared in his dream and said, 'Don't you worry, I will send two people in a few days' Accordingly after a few days a poor couple came to Nimbal ashram and requested Gurudev to provide them shelter as they were poor and had nothing with them. Gurudev then remembered Maharaj's words and took them in. They were Jagannath Lele and his wife.

Another minute observation Lalithakka had made about Gurudev was that he liked soft and coloured jaggery. Once he ate a little more than his usual bite, and later said that his meditation did not go off well.

Gurudev built a new house in Nimbal but did not enter it for a year. It was used for *saptah* and meditations during that time.

Laxman Bhatji a known devotee from Jamakhandi, frequently visited Kulkarni's house in Bengaluru. He had been in the company of Sri Bhavusaheb Maharaj and Sri Amburao Maharaj. He had intently listened to their interpretations of spiritual matters and could repeat them in the same way. He used to deliver spiritual discourses in Bengaluru in Kannada as they do not know Marathi. Sri Kulkarni and others used to make hurried notes of his discourse. After his retirement from government service, Kulkarni decided to publish his notes in a book form. But to his dismay he could not make out what he had scribbled! Finally when it was all arranged properly, he read it out to Laxman Bhatji and he consented to publish it. But he also asked Kulkarni not to lay bare everything, it should be half-closed, otherwise others may use it as their own. Kulkarni adopted this strategy and that is the reason why his notes do not fully expose the meanings, in his Kannada work **Dasabodha Sudhe 1995)**

Sri Bhavusaheb Maharaj had gifted silver wrist belts with the image of Maruti etched on them to eleven of his disciples. Lalithakka had one of them in her collection and she used to show it to the visitors to her house.

Recently Lalithakka breathed her last in Nimbal ashram at the feet of her master. She could not have asked for a better place to end her life.

- S.LM.Patil
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September 9,2017.
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Shri Gurudev Ranade and the Path of Spirit

(Reprint from Nov. 1966 ussue)

(1) Need for Spiritual Life in Human Existence:

Gurudeva has gathered from spiritual literature in Marathi, Kannada and Hindi and wonderfully analysed the 'Incentives' which lead a man to spiritual life. Spiritual life is essential for man in every Age because it helps him to fulfil his Ultimate Destiny and thus round off human existence. It gives him that real sense ot Contentment and bliss, which no other thing in the world can give him. Today, the need for spiritual life is all the greater because the advance of science has brought greater comforts to human life and also greater mental discontent and unhappiness! What with the increased hurry and worry of modern life, man has begun to wonder whether in finding a pathway to the moon he has lost his soul ! Spiritual discipline and experience give man that sense of contentment, joy and fulfilment which makes man bless the day he was born, fills his life with the joy of the Divine and enables him to greet death with a cheer. Gurudeva, in all his writings, deals exclusively with the Theme Spiritual and carries conviction to the reader regarding the necessity and value of spiritual life.

(2) Accommodation for spiritual life as an integral part of Normal Human Existence:—

Gurudeva, like Sri. Nimbargi Maharaj and Sri. Bhausaheb Maharaj, first proved by personal example and then preached that one can attain the greatest spiritual heights, while leading the normal routine life of a house-holder in society. Sri. Amburao Maharaj did not marry again after the loss of his wife, as per his Spiritual Teacher's advice, but after attaining Realization himself, he spent a very busy life in looking after the spiritual well-being of the huge *spiritual family* he had gathered around himself. These spiritual teachers continued to practise their spiritual austerities, without

break, even after attaining Realization, and yet never shirked their duty towards their own worldly and spiritual families.

A few exceptional human beings may find it suitable to renounce all worldly ties, in order to devote themselves exclusively to spiritual life; the trouble starts and tragedy results when these men of renunciation mislead mankind by postulating 'external' renunciation as an inevitable pre-condition to lead a spiritual life. Many early house-holder' Saints and this our line of spiritual Teachers, fully explode this myth, indiscriminately spread by monks in order to claim a ' monopolistic right' to spiritual life : The genuine spiritual men of renunciation also do not subscribe to this myth. Gurudeva has said, without directly referring to himself (as usual), that there is no contradiction in leading a life of God-realization and holding the post of Vice-Chancellor in a University ! What more need be said about the positive harmony between our normal routine of life and spiritual life ?

(3) Relation between spiritual life and the March of Science :

Gurudev, in his Presidential Address at the Indian Philosophical Congress (1937) has clearly shown, with reference to the latest advances in the sciences of Physics, Biology, Neurology etc., that the march of science only helps the ancient spiritual ideas and ideals to shine with all the greater effulgence; that one does not contradicts the other; rather, one complements and completes the other, in the same Address, he goes on to call the first glimpse of man's spiritual experience by the term '*spirit on*', similar to modern scientific terms like electron, proton etc. It is easy to see the great needs of spiritual life in this modern age of astonishing scientific progress, because man can be as unhappy on the moon as on earth ! So, man's journey to the moon will not make spiritual life obsolete; on the contrary, it would only mean that spiritual wisdom will have to reach the moon in order to make man *truly* happy there !

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ACTIVITIES OF ACPR (Gurudev Mandir) Hindwadi, Belagavi for Quarter Period From October to December, 2017

1) **BOOK RELEASE:** The book entitled "Jnaneshwaranche Tatwajnyan" reprinted by the ACPR was brought to light on 22nd October, 2017 at ACPR.

The Book is a prolific creation of Sou.Padmatai Kulkarni, an ardent follower of Dr.R.D.Ranade and it is a reflection of Gurudeo's thinking on Sant Jnaneshwara's Philosophy and the Institution earnestly felt the need for giving exposure to the thoughts of great saints and reprinted it.

Advocate Shri Devadatta Parulekar, great thinker from Vengurla has released the Book and spoke on the occasion and impressed the well attended audience regarding the need of understanding the philosophy of our great Saints. Smt. Rajashree Halagekar, the Chairman, Maratha Mandal Samshta, Belagavi, was the Chief Guest who also spoke on the importance of understanding Philosophy in our lives and commended the yeomen service being rendered by the ACPR in this regard.

2) SHREE BHAGWAD GEETA COMPETITION:

The Bhagwad Geeta Competition on 22nd November 2017, held in ACPR Belagavi in association with Shri Sonda Swarnavalli Bhagwad Geeta Abhiyan Samiti, Belagavi. 180 students from High School and Primary Level of Belagavi City have participated in the event.

Recitation and Quiz on the *Geeta* was held and prizes were distributed for the successful candidates. The function was attended by Sri Parameshwar Hegde, Chairman, Sant Meera Convent School, Belagavi. The parents of the participant students, Teachers and

citizens of Belagavi have also attended the function in a large number and appreciated the efforts of the Institution in spreading the gospel of *Geeta*.

3) GURUDEV DR.R.D.RANADE MEMORIAL LECTURE 2017: From 29th to 31st December 2017, ACPR conducted Dr.R.D.Ranade Memorial Lecture Series.

Advocate Sri Devadatta Parulekar, Vengurla, was the Speaker who delivered fruitful lecture with a scholastic and original approach to the thinking of Saints ranging from Sant Jnaneshwar Maharaj to Sant Tukaram Maharaj. The audience was spell-bound on listening the analysis of the Speaker and it was a spectacular exercise in understanding the philosophy of the ancient saints. The Lecture Series was inaugurated by Sri Ram Bhandari, famous Industrialist from Belagavi on 29-12-2017 and Sri Chaitanya Kulkarni, Convenor, Prabuddha Bharat Organization and a successful builder from Belagavi delivered the valedictory lecture on 31st December, 2017.

The function was a great occasion for reminiscing Gurudev Dr. R.D. Ranade. the citizens of Belagavi were benefitted by the insightful words of Adv. Sri Devadatta parulekar.

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"Discharge of duty coupled with a contemplative attitude of mind sums up the essence of spiritual live.

Divine experience is the supreme aim of life and contemplation is the supreme way to attain it."

"The Saint of Gondawali"

by K.V. Belsare Page No. 234

Activities of ACPR for July-Sept 2017

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Book Review:
THE TIBETAN YOGAS OF DREAM AND SLEEP

by Tenzin Wangyal Rinpoche. Edited by Mark Dahlby published by
Motilal Banarasidas Pvt. Ltd. Delhi Second Reprint : 2016 Pages: 217, Price Rs. 295/-

The Tibetan Yogas of Dream and Sleep is an exhaustive account of dream and sleep in the Tibetan Yogas written by Tenzin Wangyal Rinpoche.

The book is divided into six parts viz., I. The Nature of dream; II. Kinds and uses of Dream; III. The Practice of Dream Yoga; IV. Sleep; V. The Practice of Sleep-Yoga; Vi. Elaborations.

At the outset the author narrates his early experiences. He tells that at the age of ten he was taken to the main Bon monastery in Dolanji, India and was ordained as a monk. After a few years' stay there his Head teacher recognised him as the incarnation of Khyungtul Rinpoche, a famous scholar, teacher, author and meditation master. Before admitting to the most important and esoteric teachings in the Bon religion- the Great Perfection- his master Sangya Tenzin Rinpoche had asked all his disciples 'to bring him a dream from the night before the teachings were to begin; so that he might determine' the readiness of his students. This is how the author grew curious about dreams and yoga. Dreams are greatly valued than the transformation the conscious mind can provide. After his training the author started teaching others.

The author points out, "we spend a third of our life sleeping. No matter what we do, however virtuous or non-virtuous our activities, whether we are murderers or saints, monks or libertines, everyday ends the same. We shut our eyes and dissolve into darkness. We do so fearlessly, even as everything we know as 'me' disappears. After a brief period, images arise and our sense of self arises with them."

Dream and Yoga have become part of long lineage in Tibetan Culture. Many high Lamas and accomplished Yogis have made sleep and dream Yogas primary practices and through them have attained realization. The author then proceeds to elaborate dream

and reality. In his view the first step in dream practice is quite simple: one must recognize the great potential that dream holds for the spiritual journey.

'All of us dream whether we remember dreaming or not we dream as infants and continue dreaming until we die.' Every night we enter into an unknown world. Normally dream is considered as unreal but the author stresses that 'there is nothing more real than dream.'He then goes on elaborating how our experiences arise-out of ignorance which he classifies as innate, ignorance and cultural ignorance. He elucidates 'Actions and results: Karma and Karmic traces. Negative reaction to a situation leads to accumulating negative emotions leaving traces in the mind which eventually ripen and influence a situation in life negatiely.' By planting the seed of compassion, virtues, peace or by remaining in non-dual awareness free of grasping and aversion we can self-liberate from negative emotions.

The book also throws light on different types of dreams and their advantages. The third part of the book presents clearly practical steps in the practice of the Dream Yoga.

On the whole, the book deals with the theory and practice of dream and their application to Yoga with special reference to Tibetan Yoga. The author however focuses only on the significance of dreams in Tibetan Yoga and does not refer or compare to the role of dreams in other Yogic practices.

The narration and exposition are quite technical and comprehensive for those who are familiar with Tibetan terms. The book is worth reading to enrich one's knowledge regarding various practices prevailing in different parts of the world.

Prof. Dr. Madhumati M. Kulkarni
Chief Editor of *Pathway to God*
Academy of Comparative Philosophy & Religion,
Gurudev Ranade Mandir, Belagavi-590011

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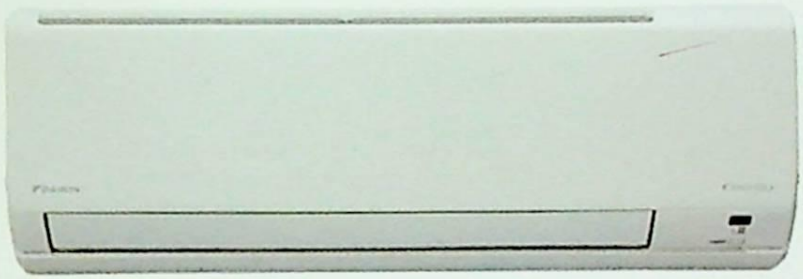

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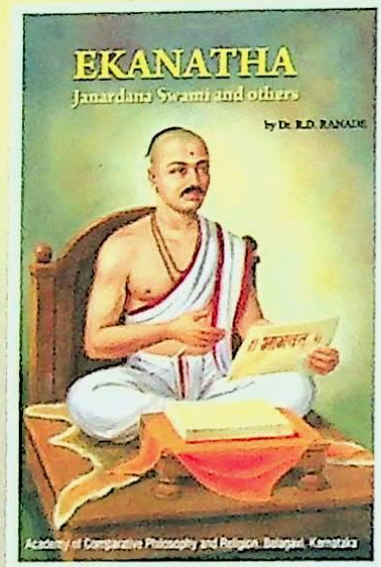

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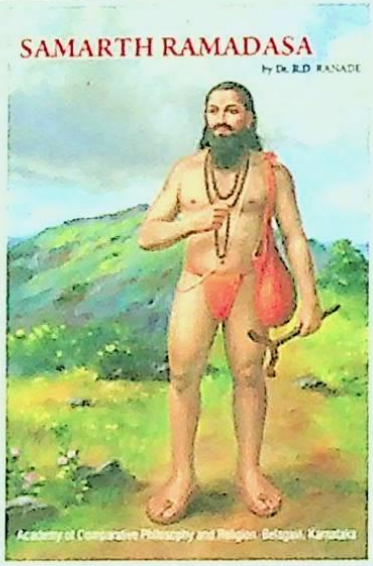

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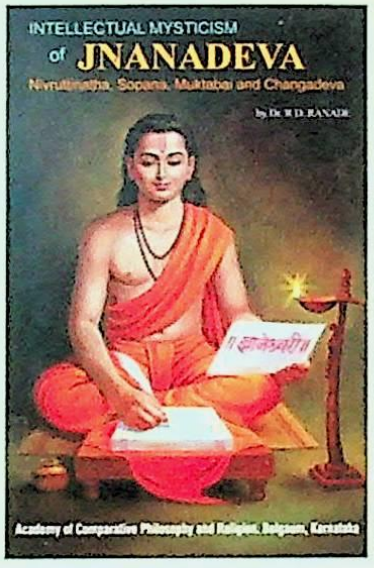

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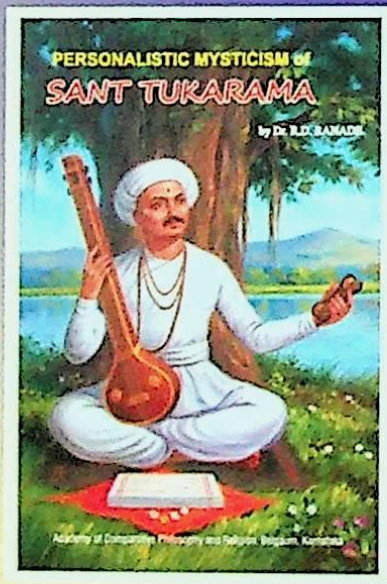

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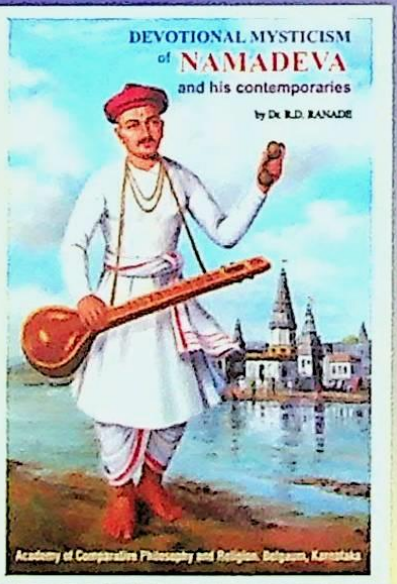

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